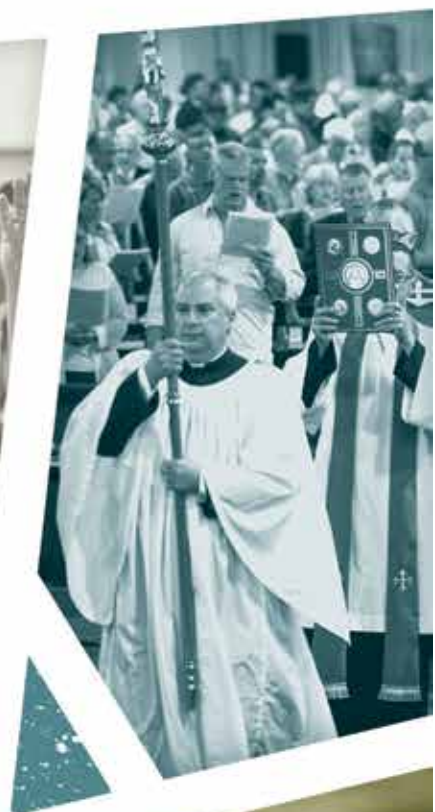
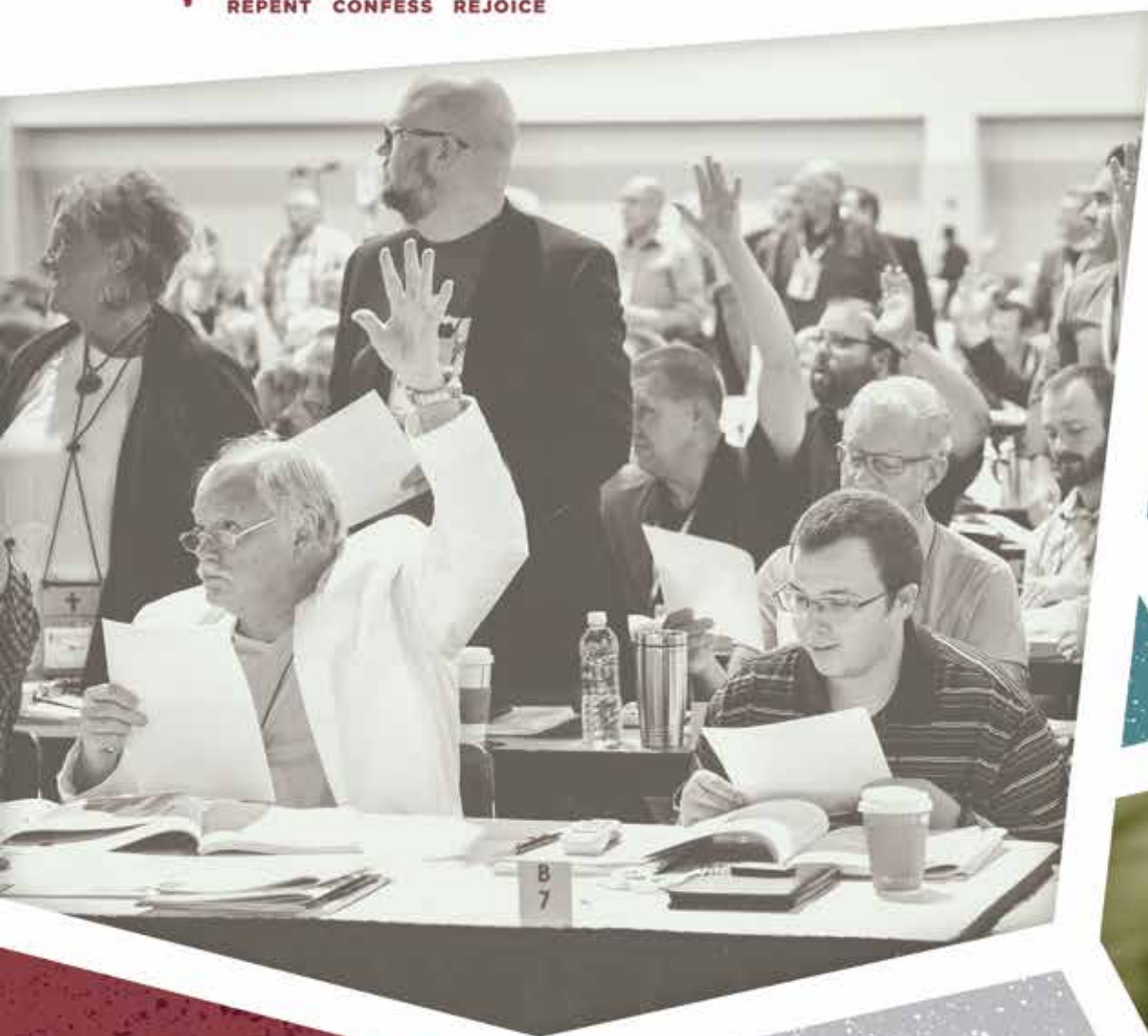




## CONVENTION PROCEEDINGS 2016

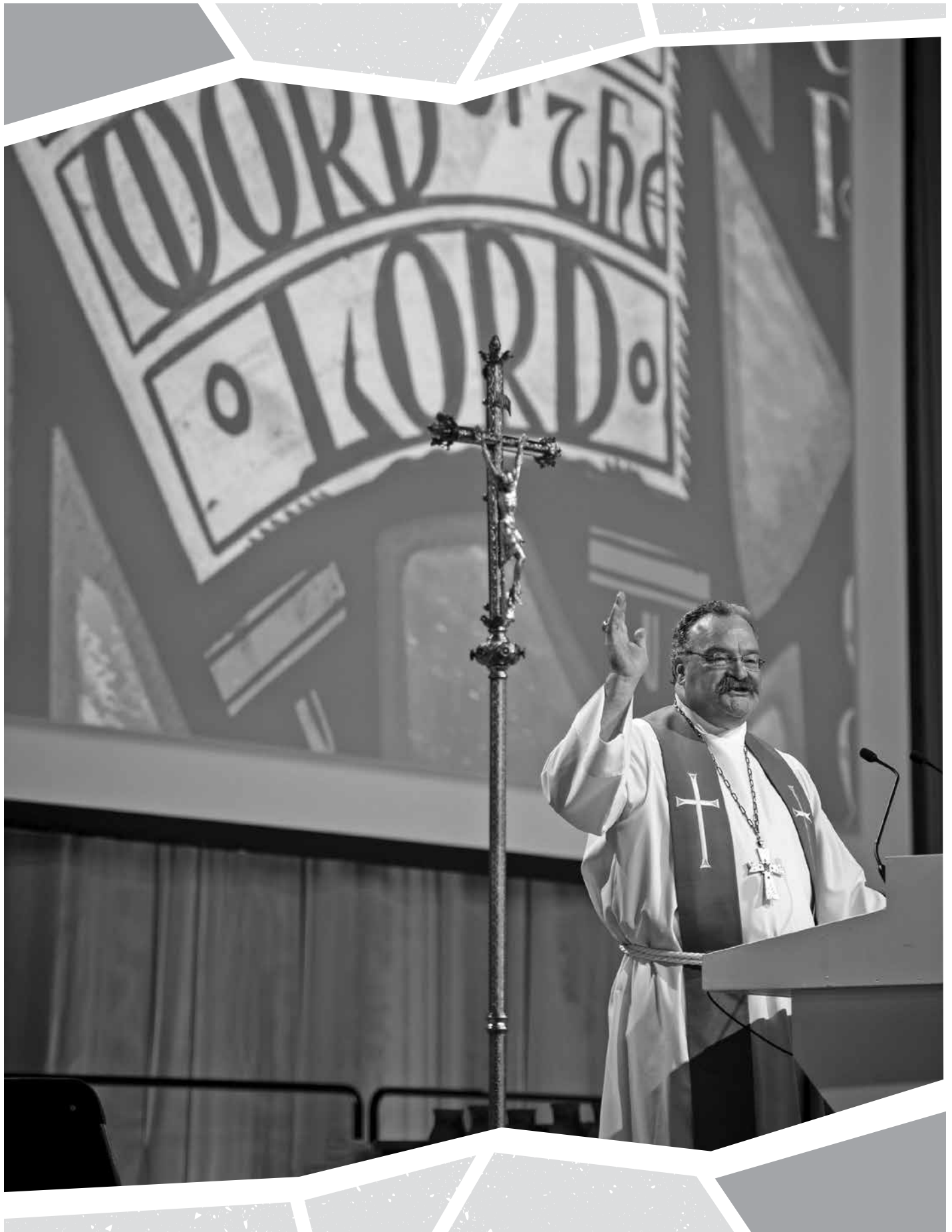


### 66<sup>th</sup> REGULAR CONVENTION

The Lutheran Church—Missouri Synod

Milwaukee, Wis.

July 9-14, 2016



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Stock Number 09-2629**



# Preface

“Upon This Rock: Repent, Confess, Rejoice” served as the theme for the 66th Regular Convention of The Lutheran Church—Missouri Synod, convened at the Wisconsin Center in downtown Milwaukee, Wisconsin. The July 9–14 convention was attended by 1,124 voting delegates and 404 advisory delegates, advisory representatives, official guests, and staff.

“Upon This Rock: Repent, Confess, Rejoice” was therefore the emphasis of the essays and devotional life of the convention. Attendees contemplated and celebrated Jesus Christ and the doctrines of Holy Scripture as the “Rock” upon which their Christian lives and of their life together as a Synod rest. Devotions, essays, speakers from podium and floor microphones, personal testimonies from partner church leaders, and resolutions revealed a growing realization and awareness that the church is moving into more difficult and challenging times.

Of the 130-plus resolutions presented to the convention, only four were not adopted. The remainder were adopted mostly without contention and often by wide margins. All resolutions are published in this *Convention Proceedings* in their final form, with amendments and other changes in place. It will help to know the following about them:

- An “A” or other letter attached to a resolution number indicates that the committee made significant changes to the resolution after it had been already published, necessitating the printing of a new version.
- The line immediately under the resolution number indicates the origin of the subject or issue being addressed by the resolution—usually a report or overture printed in the *Convention Workbook*.
- A resolution’s introductory section, whether rationale or preface paragraphs or a series of “whereas” paragraphs, is regarded as having the same weight and importance as the “resolve” paragraphs that follow.
- A summary of the decision process and the final decision are provided following each resolution, with the final vote reported in brackets and the session when the final action took place in parentheses. The official minutes, also printed in this publication of the 2016 *Convention Proceedings*, often include additional information.

And now the final session of the convention has just begun, the part where delegates and Synod leaders take that “Rock” upon which they repented, confessed, and rejoiced together in Milwaukee with them into their everyday lives and vocations, walking together as a Synod and for the 66th “regular” time carrying out the decisions of the Synod assembled, while also preparing to celebrate the 500th anniversary of the Reformation and of the life and work of Martin Luther, who knew something about repenting, confessing, rejoicing, and standing—clearly and squarely upon the “Rock.”

Raymond L. Hartwig, *Secretary*

## OFFICERS OF THE LUTHERAN CHURCH—MISSOURI SYNOD

### **President**

Rev. Dr. Matthew C. Harrison, MDiv, STM, LLD,  
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 Koenemann, Darin D; 7430 Clingmans Trl, Fort Wayne, IN 46835-1418  
 Moeller, Elizabeth A; 650 Seminole Ln, Wabash, IN 46992-1607  
 Nagy, Krista F; 801 W Rudisill Blvd, Fort Wayne, IN 46807-2220  
 Schallhorn, Mark B; 107 W Chapel Chase Dr, Decatur, IN 46777  
 Schallhorn, Vicki L; 107 W Chapel Chase Dr, Decatur, IN 46733  
 Schwantz, Richard G, Jr; 1931 S Tyland Blvd, New Haven, IN 46774-1551  
 Truwe, Gary M; 1834 Zinnia Dr, Indianapolis, IN 46219-2845

#### Iowa East District

#### Voting Ordained

Anderson, David C; 1104 Kimberly Rd Unit 1104, Bettendorf, IA 52722-4125  
 Beisel, Paul L; 323 Lee Ln, Iowa Falls, IA 50126-1542  
 Christ, Dean; 41742 242nd Ave, Charitin, IA, 50049  
 Gorshe, Christopher L; PO Box 132, Riceville, IA 50466-0132  
 Gray, Andrew W; 1295 Howard Ave, Marengo, IA 52301



Hansen, Sean D; 600 5th Ave Sw, Mount Vernon, IA 52314-1757  
Knox, Michael R; 125 Magnolia Dr, Cedar Falls, IA 50613-1949  
Mueller, Herbert C, III; 270 Main St, Westgate, IA 50681-8638  
Pautz, Jeffrey W; 1103 Westwood Ln, Muscatine, IA 52761  
Preus, Andrew J; 102 S River Park Dr, Guttenberg, IA 52052  
Preus, John C; 656 5th Ave S, Clinton, IA 52732-4618  
Richard, Andrew P; 745 Hodge St, North Liberty, IA 52317-9226  
Wright, Boyd A; 203 4th Ave, Keystone, IA 52249-9512

#### **Voting Lay**

Ansley, William E; 10 Schwartz Dr, Ottumwa, IA 52501-1132  
Bayer, Jeff M; 505 Blaine St, Guernsey, IA 52221-8837  
Caswell, Robert L; 1667 150th Pl, Knoxville, IA 50138-9003  
Emory, Richard A; 6122 Jebens Ave, Davenport, IA 52806  
Kleiss, Samuel T; 314 Eldora Rd, Hudson, IA 50643-9701  
Kohlmeier, Jonathan D; 1440 Blairs Ferry Rd Apt E7, Hiawatha, IA 52233  
Mark, John T; 3909 Shady Oaks Dr, Marion, IA 52302-5933  
Newton, Daniel T; PO Box 94, Blairstown, IA 52209  
Ross, William R; 530 4th Ave N, Clinton, IA 52732-3943  
Schatz, Stanley A; 1102 Sunshine Ave, Osage, IA 50461-1746  
Stahlberg, Ronald H; 1620 3rd Ave Nw, Waverly, IA 50677-2102  
Zoske, Jason B; PO Box 606, Hubbard, IA 50122-0606

#### **Iowa West District**

#### **Voting Ordained**

Conner, Jonathan E; 1204 Center St, Manning, IA 51455  
Dietrich, Chadric A; 3012 270th St, Rockwell City, IA 50579-7513  
Egger, Paul D; 400 Monona St, Galva, IA 51020-7753  
Erickson, Donald E; 5086 480th St, Paullina, IA 51046  
Fitzner, Timothy J; 1646 93rd Ct, West Des Moines, IA 50266  
Geitz, Timothy P; 1531 3rd Ave SE, Le Mars, IA 51031-2890  
Hansen, Mark A; 902 S Carroll St, Rock Rapids, IA 51246-1945  
Henderson, Allen W; 1004 N 31st Pl, Fort Dodge, IA 50501-2920  
Kaiser, Seth C; 512 2nd St, Glenwood, IA 51534  
Lyons, David W; 402 E 3rd St, Schaller, IA 51053-0368  
Mahnken, Merle F; 511 5th St, Schleswig, IA 51461  
Manley, Marcus G; PO Box 46, Ute, IA 51060-0046  
Schlund, Thomas S; 520 N Garfield, Algona, IA 50511  
Standfest, Michael R; 295 Spruce Ln, Boone, IA 50036-7365  
Stogdill, James A; 4100 46th St, Des Moines, IA 50310  
Wegner, Peter C; 612 45th St, West Des Moines, IA 50265-3819  
Whitmore, Justin; 1612 P Ave, Clarinda, IA 51632  
Zirpel, David N; 2911 S Cedar St, Sioux City, IA 51106-4202

#### **Voting Lay**

Andersen, Paul; 2441 Pueblo Dr, Sioux City, IA 51104-1529  
Aswegan, Mike R; 3025 E Douglas, Des Moines, IA 50317  
Bahrke, Karl; PO Box 177, Kingsley, IA 51028-0171  
Bockelmann, David B; PO Box 376, Dow City, IA 51528  
Bredehoeft, John; 4204 390th St, Emmetsburg, IA 50536  
Brown, Duane; 732 Fir St, Correctionville, IA 51016-1023  
Dose, David J; 319 E 9th St, Storm Lake, IA 50588  
Farquhar, Donald E; 4350 100th Ave, Sutherland, IA 51058-7000  
Helvick, Jim; 1107 19th St N Apt 83, Humboldt, IA 50548  
Johnson, Loren D; 2025 190th St, Clarinda, IA 51632-4508  
Kastendieck, John T; 260 Johnson Ave, Fort Dodge, IA 50501  
Leege, Ray G; PO Box 126, Odebolt, IA 51458-0126  
Lyman, Randy R; 411 W 3rd St, Sanborn, IA 51248-1053  
Schumann, Danley R; 209 Jordan Dr, West Des Moines, IA 50265-4027  
Seetin, Kent; 1240 S 10th St Apt 2, Omaha, NE 68108  
Swanson, David A; 506 NE Flint St, Greenfield, IA 50849-1126  
von Qualen, Ralph H; 17434 Noble Ave, Carroll, IA 51401-8888  
Wilson, Thomas J; 427 Newton Rd, Madrid, IA 50156

#### **Advisory Ordained**

Schmidt, Leland P; 2 Red Fox Run, Sioux City, IA 51104-1450

#### **Kansas District**

#### **Voting Ordained**

Adams, Charles W; 1430 S Cedar St, Ottawa, KS 66067  
Bonine, Russell D; 8609 E Arlington Rd, Haven, KS 67543-8187  
Cook, Theodore E, Sr; 783 S 196th St, Pittsburg, KS 66762-7211  
Galchutt, Daniel M; 4211 Nw Topeka Blvd, Topeka, KS 66617-1765  
Gumz, Patrick M; 1009 N College St, Ulysses, KS 67880-1532  
Harries, Thomas H; 12691 W 82nd Ter, Lenexa, KS 66215-2644  
Kerns, Douglas S, II; 282 E Fox Dr, Lincoln, KS 67455-9220  
Ockree, Benjamin R; 713 Laramie St, Atchison, KS 66002-1848  
Panzer, Justin A; 1663 Hwy 15, Abilene, KS 67410  
Schotte, Michael L; 40307 NE 40th Ave, Preston, KS 67583-8572  
Sherry, Jacob T; 312 National Rd, Palmer, KS 66962-8902  
Snow, Scott A; 15320 E Windham Ct, Wichita, KS 67230  
Van Duzer, Thomas N; 4441 Lloyd St, Kansas City, KS 66103-3229  
Vogts, Kevin D; 34838 Block Rd, Paola, KS 66071-6201  
Vossler, Christopher P; PO Box 141, McFarland, KS 66501-0141

#### **Voting Lay**

Bauk, James K; PO Box 5, Vassar, KS 66543-0005  
Carpenter, Mike P; 3207 Mourning Dove Ln, Newton, KS 67114-9784  
Casey, Laurie; 6770 E 34th N, Wichita, KS 67226  
Culbertson, Kenneth W; 820 Butterfield Rd, Manhattan, KS 66502-7174  
Fruechtenicht, Stephen G; 31766 159th St, Leavenworth, KS 66048-9492  
Hagemann, Richard L; 797 N 90th St, Hepler, KS 66746-2117  
Meyer, Jay B; PO Box 1085, Sublette, KS 67877-1085  
Perry, Thomas E; 10029 Rosehill Rd, Lenexa, KS 66215-1712  
Rolf, Glenard A, Sr; 201 E Karla Ave Apt 1, Haysville, KS 67060-1827  
Schotte, Richard; 470 Elk Rd, Bremen, KS 66412-8647  
Schulteis, Marvin H; 5619 Plymouth Dr, Lawrence, KS 66049  
Sebitts, David R; 5 Bluegrass Ct, Hesston, KS 67062-8968  
Suetler, Victor; 2185 E Iron Dr, Lincoln, KS 67455  
Vincent, John D; 35 W 1400 Rd, Long Island, KS 67647  
Welch, Steve; 22605 Renner Rd, Spring Hill, KS 66083-3063

#### **Advisory Ordained**

Peck, Jerome K; 709 Rosewood Ct, Paola, KS 66071-9105

#### **Advisory Commissioned**

Jensema, Ashley C; 3732 Sw 29th St Apt 228, Topeka, KS 66614-2134  
Mann, Brian C; 412 E 5th Ave, Winfield, KS 67156-2220  
Spiehs, Shawna L; PO Box 126, Linn, KS 66953

#### **Michigan District**

#### **Voting Ordained**

Bakker, Jonathan J; 2990 W Pickard Rd, Mt Pleasant, MI 48858-8271  
Belinsky, Michael G, Sr; 1957 S Pioneer Rd, Beulah, MI 49617-9502  
Bira, Clifford F; 6356 Queens Ct, Flushing, MI 48433-3523  
Bomberger, Kenneth J; 189 Chary View Ct, Kent City, MI 49330  
Boyer, Michael D; 616 E Hickory Ct, Sebewaing, MI 48759-1413  
Brand, Timothy J; 2916 Mayfield Rd, Box 348, Mayfield, MI 49666  
Clark, Paul M; PO Box 317, Fowler, MI 48835-0317  
Dent, Matthew T; 5606 Johnsfeld Rd, Standish, MI 48658-9430

Fienen, Daniel H; 8636 S M 37, Baldwin, MI 49304  
Fischer, Thomas F; 1892 E Auburn Rd, Rochester Hls, MI 48307  
Frusti, Todd I; 706 W Flint St, Davison, MI 48423  
Gaertner, Evan P; 9743 Betty Dr, Brighton, MI 48116-8544  
Herter, Paul W; 5653 Forrester Rd, Adrian, MI 49221-9422  
Hoyer, Joel F; 250 E Cleveland St, Coopersville, MI 49404  
Johnson, Randy L; 7826 Galbraith Rd, Cheboygan, MI 49721  
Johnson, Russell D; 22453 E Schafer, Clinton Twp, MI 48035  
Johnson, Scott E; 2651 W Bacon Rd, Hillsdale, MI 49242-9208  
Jung, David A; 1355 E Kitchen Rd, Pinconning, MI 48650-7484  
Koy, Norman A; 45160 Van Dyke Ave, Utica, MI 48317  
Krueger, James F; 2811 Oaklawn Park, Saginaw, MI 48603-6161  
Lett, Randy D; 5791 Sawyer Rd Box 247, Sawyer, MI 49125  
Loewe, Timothy J; 1568 Indian Creek Dr, Temperance, MI 48182-3211  
Morales, Eddie; 29059 Tiffany Dr W, Southfield, MI 48034-4533  
Muhle, Dean R; 6951 Shellenbarger Rd, Hale, MI 48739-9082  
Penhallegon, Philip W; 640 Allen Rd, Milan, MI 48160-1526  
Peters, Matthew A; 500 W Mitchell St, Petoskey, MI 49770-2231  
Richert, Aaron M; 4526 Torrington Dr, Sterling Hts, MI 48310-5071  
Schmidt, David P; 513 S Troy St, Royal Oak, MI 48067  
Schultz, Joshua M; 1015 Golf Course Rd, Alpena, MI 49707  
Schultz, Roderick D; 13562 Milton Dr, Belleville, MI 48111-2361  
Sidwell, David H, III; 3036 Valley Glenn Cir, Kalamazoo, MI 49004-3234  
Stahl, Michael G; PO Box 66, Munger, MI 48747  
Sutton, David J; 6671 Marlette St, Marlette, MI 48453-1206  
Todd, Kelly D; 5245 Hadley Rd, Goodrich, MI 48438-9640  
Undlin, Paul J; 5674 Willow Creek Dr, Canton, MI 48187-3325  
Vergin, Aaron H; 1056 Nokomis Way, Waterford, MI 48328  
Wangelin, William R; 7006 Captiva, Lansing, MI 48917  
Werner, Paul G; 24125 26 Mile Rd, Ray, MI 48096  
Woell, Brennan A; 11261 S St, Nunica, MI 49448  
Zeile, Richard A; 15 Timberlane Ct, Dearborn, MI 48126-2615

#### **Voting Lay**

Abraham, James G; 6100 Hess Rd, Saginaw, MI 48601-9428  
Anderson, Michael K; 15710 Prevost St, Detroit, MI 48227-1965  
Arego, Douglas A; 5964 Shore Orchid Dr, Gaylord, MI 49735-8953  
Azzam, Kathy L; 6098 Stagecoach Trl, Oscoda, MI 48750-8737  
Ball, Clara D; 76555 Wahl Rd, Richmond, MI 48062-3521  
Barnard, Donald M; 4005 N Meridian Rd, Sanford, MI 48657-9587  
Beier, Beverly J; 681 Quincy Grange Rd, Quincy, MI 49082-9481  
Beuschel, David; 21379 16th Ave, Conklin, MI 49403-8702  
Dunker, Steven J; 545 Shady Ln, East China, MI 48054-4187  
Enge, Jonathan M; 6425 Mackinaw Rd, Saginaw, MI 48604-9751  
Evanson, Brian D; 36816 Pepper Ct, Sterling Hts, MI 48321  
Ferguson, Timothy J; 4739 Mckinley Rd, Mio, MI 48647  
Heimsoth, Jeremy E; 503 Lambert Dr, St Johns, MI 48879-2409  
Hoesl, Lisa M; 323 Theo Ave, Lansing, MI 48917-2648  
Hynes, Terrence; 3509 Chester, Royal Oak, MI 48073  
Keinath, Gerald A; 1729 Deckerville Rd, Deckerville, MI 48427-9410  
Koke, John D; 7108 Cleon Dr, Swartz Creek, MI 48473-9444  
Kraft, Andrew; 6201 Academy Dr, Brighton, MI 48116  
Krieger, Timothy; 201 S Mechanic St, Berrien Sprgs, MI 49103  
Krug, John R; 323 Scott St, Monroe, MI 48161-2132  
Lange, Steven A; 310 State St, Vicksburg, MI 49007  
Lewis, Richard E; 8470 E Curtis Rd, Frankenmuth, MI 48734-9546



Lytikainen, Paul; 6060 Capitan Dr, Grand Rapids, MI 49546  
 Martin, David A; 121 Cass Ave, Clinton, MI 49236-9460  
 Merte, David C; 83 Scott Blvd, Mount Clemens, MI 48043  
 Nutzmänn, John W; 11878 Parklane St, Mount Morris, MI 48458-1430  
 Petrowsky, Harold A; 2904 Tanglewood Dr, Wayne, MI 48184-2815  
 Pranschke, Joshua S; 26150 Orchard Lake Rd, Farmington Hills, MI 48334  
 Reinking, Jack W; 15270 Leonard Rd, Spring Lake, MI 49456  
 Richardson, Jewel A; 13428 Caberfae Hwy, Wellston, MI 49689-9720  
 Richert, Joel F O; 23607 N Park Dr, New Boston, MI 48164  
 Riske, James M; 2280 Clearwood Ct, Shelby Twp, MI 48316-1014  
 Shipley, David L; 671 E Long Lake Dr, Harrison, MI 48625-8834  
 Steinley, Brian E; 5089 Mcluney St, Fairgrove, MI 48733-5100  
 Wagner, Lloyd A, Sr; 1811 4th St, Jackson, MI 49203  
 Wellington, Jeanne M; 1111 Johnston St, Sault Ste Marie, MI 49783  
 Zaske, Todd A; 17430 Sumner, Redford, MI 48240

#### Advisory Ordained

Grannis, Michael J; 13905 Milton Dr, Belleville, MI 48111-2353  
 Grimm, Gerald E; 21628 Mary Rose Dr, Macomb, MI 48044-6061  
 Heinecke, Gerald D; 8335 Canal Rd, Utica, MI 48317-5502

#### Advisory Commissioned

Gierach, Raymond C; 50144 Riverside Dr, Macomb, MI 48044-1236  
 Hooper, Susan L; 6102 Kings Shire Rd, Grand Blanc, MI 48439-8712  
 Keup, Karen L; 5115 Sheridan Rd, Saginaw, MI 48601-9304  
 Kraai Pearson, Kathryn L; 4651 Richville Rd, Vassar, MI 48768-9459  
 Laughlin-Adler, Barbara J; 1404 Coventry Square Dr, Ann Arbor, MI 48103-6311  
 Locke, George M; 4297 Forest Bridge Dr, Canton, MI 48188-7918  
 Nimitz, Mark A; 1127 Shadow Dr, Troy, MI 48085-1779  
 Weismantel, Paul O; 15162 Mulligan Dr, Bath, MI 48808-9621  
 Weston, Amy J; 1715 Paramount St, Novi, MI 48377-2088

#### Mid-South District

#### Voting Ordained

Besel, Gordon W; PO Box 219, Rogers, AR 72757  
 Gadbar, David R; 58 Belle Cove Pl, Mountain Home, AR 72653-8436  
 Gierke, John P; 1640 Highpoint Dr, Conway, AR 72034-6099  
 Hatcher, Joshua M; 210 Washington Ave, Memphis, TN 38103-1910  
 Jansen, Nathan R; 231 E Forest Park Dr, Dickson, TN 37055-2254  
 McMinn, Theodore D, III; 3950 Verble Sherrell Rd, Cookeville, TN 38506  
 Roberts, Derek A; 712 Knight Bridge Rd, Maryville, TN 37803  
 Schleider, Michael J; 1201 Oxford Ave, Benton, AR 72019-2664  
 Toopes, Andrew W; 334 Sylvan Cir, Bowling Green, KY 42101-6315  
 Truog, Brian M; 260 Wade Rd W, Loudon, TN 37774-3412  
 Willadsen, Joshua J; 8012 Williamsburg Rd, Fort Smith, AR 72903-5131

#### Voting Lay

Breitenfeld, Richard T; 2 Oshee Cir, Cherokee Vlg, AR 72529-5217  
 Brugge, Michael J; 7694 Belgrave Cv, Germantown, TN 38138  
 Caddell, John R; 4311 Knoxville Hwy, Oliver Spgs, TN 37840-3905  
 Davenport, Dennis R; 18033 Hwy 39, Brinkley, AR 72021  
 Foster, William; 1 Shetland Dr, Bella Vista, AR 72715

Higgins, Marc; 148 Apple Blossom Loop, Maumelle, AR 72113-6031  
 Jacobs, Dan E; 7018 River Run Dr, Chattanooga, TN 37416  
 Legendre, Michael G; 8255 Danube Dr, West Paducah, KY 42086  
 Metzler, Juanita B; 100 Winchester Pt, Hot Sprgs, AR 71913-8854  
 Robert, James; 2112 Hartland Rd, Franklin, TN 37069-6408  
 Simko, Janet; 101 Walden Ridge Dr, Fairfield Glade, TN 38558

#### Advisory Ordained

Schulz, John P; 8332 Birch Run Ln, Knoxville, TN 37919-8726

#### Advisory Commissioned

Baisch, Evelyn J; 106 Rampart Cir, Fairfield Bay, AR 72088-4126  
 Piepenbrink, Allen C; 144 Quail Rdg, Jackson, TN 38305-5419

#### Minnesota North District

#### Voting Ordained

Beck, John E; 830 S Rush Creek Ln, Rush City, MN 55069-7002  
 Bohler, Steven W; 800 Washington Ave, Crookston, MN 56716-2318  
 Breach, Michael E; 1601 Broadway, Wheaton, MN 56296-1052  
 Collins, Robin A; 1021 5th St NE, Staples, MN 56479-3118  
 Douglas, Kirk D; PO Box J, New York Mills, MN 56567-0370  
 Finner, Brady L; 914 15th St N, Sartell, MN 56377-2502  
 Freiberg, Marc L F, Sr; 604 E Rutherford St, Ogilvie, MN 56358-9034  
 Hartwig, Brett D; 2515 29th Ave S, Moorhead, MN 56560-5362  
 Hinz, David W; 1507 Scenic Heights Rd NE, Alexandria, MN 56308-8693  
 Koepf, Joel G; 5595 130th Ave, Wood Lake, MN 56297-1497  
 Mc Manus, Dennis J; 404 A Sanford Rd, Benson, MN 56215  
 Muehlberg, Scott A; 46914 State Hwy 34, Osage, MN 56570-9303  
 Roberts, Guy W; 31332 SW Pickerel Lake Rd, Detroit Lakes, MN 56501-7516  
 Sorensen, James T; PO Box 631, Blackduck, MN 56630-0216  
 Timm, Bruce A; 2719 3rd St N, St Cloud, MN 56303-4224  
 Walther, Jeffrey H; 4 Elizabeth Ave, Esko, MN 55733-9630  
 Zellers, Kevin C, Jr; 501 Berkey Ave, Swanville, MN 56382

#### Voting Lay

Carr, Ardith L; 505 Brown St SW, Verndale, MN 56481  
 Copeland, Jon L; 834 2nd Ave N, Sauk Rapids, MN 56379  
 Dinger, Justin D; 3645 Carlton St, Barnum, MN 55707-9659  
 Euren, Gary E; 2865 35th St S, Moorhead, MN 56560-5448  
 Gornowicz, Carl E; 27874 260th Ave NW, Warren, MN 56762-9137  
 Groth, LaVaun; 1320 Washington Ave 107, Detroit Lakes, MN 56501  
 Hansen, Duane C; 354 Lake Ave S, Spicer, MN 56288-9619  
 Johnson, Waldo P; 13651 110th St, Hoffman, MN 56339-3938  
 Keske, Allan R; 13342 290th Ave NW, Zimmerman, MN 55398-8648  
 Kister, Valerie J; 3197 141st Ave, Bellingham, MN 56212  
 Langton, Mark C; 31109 Hazel Rd, Akeley, MN 50433  
 Lemmerman, James; 6316 Nashua St, Duluth, MN 55807-1147  
 McCollum, Ryan A; 3419 Birchmont Dr NE, Bemidji, MN 56601  
 Moldenhauer, Ray; 22796 County 10, Long Prairie, MN 56347  
 Ollrich, August; 53434 Smolik Rd, Max, MN 56659  
 Rubis, John E; 535 State St S, Eden Valley, MN 55329-1626  
 Stokes, Kenneth B; 11052 Robinwood Ln, Brainerd, MN 56401-5947  
 Ward, Gene T; 9321 Park Lane Dr NE, Alexandria, MN 56308-8031

#### Advisory Ordained

Kath, Harvey G; 21133 Eden Dr, Nevis, MN 56467-5079

#### Advisory Commissioned

Keyes, Peter J; 400 4th St NE, Little Falls, MN 56345-2725

#### Minnesota South District

#### Voting Ordained

Becker, Vance G; 2101 Lor Ray Dr, North Mankato, MN 56003  
 Bremseth, Richard L; 88945 600th Ave, Alpha, MN 56111-3252  
 Briel, Steven C; 17425 83rd Ave N, Maple Grove, MN 55311  
 Griebel, Kirk E; 1230 Esther Ln, Owatonna, MN 55060-4527  
 Haakana, Jon T; 8333 Emery Pkwy N, Champlin, MN 55316-2492  
 Jarvis, Robert W; 1712 Ibis Dr, Buffalo, MN 55313-5679  
 Krusemark, Jesse E; 29952 570th Ave, Austin, MN 55912-6560  
 LaPlant, LeRoy J; 151 Jefferson Ave, New Germany, MN 55367-4704  
 Lorfeld, Matthew D; 1112 Willow St, La Crescent, MN 55947-1482  
 Mastin, Tyson; 204 Mcleod Ave N, Plato, MN 55370  
 Mumme, David C; 415 Lake St W, Waterville, MN 56096-1323  
 Oster, Kevin W; 69570 185th St, Dassel, MN 55325-7522  
 Park, Thomas D; 7035 48th St N, Oakdale, MN 55128-2649  
 Parrish, Brent L; 20200 Fairlawn Ave, Prior Lake, MN 55372-8846  
 Provost, Daniel M; PO Box 750, Lakefield, MN 56150  
 Ristow, Neil G; 14980 Diamond Path W, Rosemount, MN 55068-4505  
 Ruckman, Gary L; 38597 State Hwy 19, Arlington, MN 55307  
 Schilbe, Scott R; 2904 20th St SE, Rochester, MN 55904  
 Schmidt, Neldo; 4054 Cinnabar Dr, Eagan, MN 55122-2917  
 Schroeder, David B; 1596 Millpond Ct Apt 302, Chaska, MN 55318-1322  
 Stefanic, James J; 604 Roosevelt St, Marshall, MN 56258-1952  
 Thorson, Brian J; PO Box 212, Lewisville, MN 56060  
 Volker, Thomas G; 6021 14th Ave S, Minneapolis, MN 55417  
 Zucker, Tyge C; 818 Snowbird Dr, Red Wing, MN 55066-7172

#### Voting Lay

Anderson, James W; 5497 Crossandra St SE, Prior Lake, MN 55372-2513  
 Baggenstoss, Gary C; 10777 181st Circle NW, Elk River, MN 55330  
 Bartel-Smith, Sue D; 619 Tower Ct SE, Stewartville, MN 55976  
 Benson, Justin J; 1103 Winona St SE, Chatfield, MN 55923  
 Brammeier, John; 109 Fred St, Sherburn, MN 56171  
 Draper, John C; 634 111th St, Pipestone, MN 56164-1396  
 Finger, Richard L; 215 S 1st St, Lewiston, MN 55952-1414  
 Gartland, Wayne; 8790 Lake Blvd, Chisago City, MN 55013  
 Grimm, Daniel W; 14210 114th St, Nya, MN 55397-8401  
 Hendrickson, Mel R; 604 Wall St, North Mankato, MN 56003  
 Kirsch, Martin J; 6725 Penn Ave S, Richfield, MN 55423-2008  
 Kirtz, Rebecca; 1603 W 4th St, Red Wing, MN 55066  
 Kruse, Gary; 60436 120th St, Hutchinson, MN 55350  
 Mielke, Jon D; 2214 Hulett Ave, Faribault, MN 55021  
 Olson, James H; 404 Lincoln St N, Atwater, MN 56209  
 Pierson, William; 22738 Flower Rd, Silver Lake, MN 55381  
 Post, David H; 80240 360th Ave, Okabena, MN 56161-3042  
 Reinitz, Andrew H; 4977 Brunswick Rd, Mound, MN 55364  
 Rolf, Ben J; 20132 Hillside Dr, Corcoran, MN 55374  
 Rucks, Maynard W; 35493 226th St, Henderson, MN 56044-3383  
 Scherger, Robert E; 61895 205th Ave, Dodge Center, MN 55927-8009  
 Swedean, Richard; 1535 Clemson Dr Unit A, Eagan, MN 55122  
 Webster, Edmund H; 409 Burlington Rd, St Paul, MN 55119-5313

Wiederhoeft, Corey L; 41961 830th Ave, Truman, MN 56088

#### **Advisory Ordained**

Graff, Paul L; 412 Independence St NE, New Prague, MN 56071-2069

Krueger, Robert H; 17756 Marschall Rd, Jordan, MN 55352-9479

#### **Advisory Commissioned**

Loontjer, Gary L; 2101 Blake Ave, Lester Pr, MN 55354-2002

Martens, Sean P; 13575 Harvest Ct, Apple Valley, MN 55124-9597

Pfeiffer, Cletus R; 5615 23rd Ave NW, Rochester, MN 55901-2123

#### **Missouri District**

##### **Voting Ordained**

Boettcher, Mark A; 490 State Hwy F, Jackson, MO 63755-7315

Boisclair, David R; 4121 Begg Blvd, St Louis, MO 63121-3103

Braun, Allen L; 22303 Mt Hulda Ave, Cole Camp, MO 65325-2354

Brunette, John S; 6101 Telegraph Rd, St Louis, MO 63129

Clow, Keith M; PO Box 42, Auxvasse, MO 65231-0042

Dock, Jeffrey M; 115 Marys Dr, Louisiana, MO 63353-2707

Drewitz, Glen A; 701 E Harrison St, Brunswick, MO 65236-1388

Ehrhard, Jacob W; 711 Sawyer Ter, New Haven, MO 63068-1055

Filipek, Adam T; 5180 Parker Rd, Black Jack, MO 63033

Hagerman, Nicholas L; 3602 W Page St, Springfield, MO 65802

Henrickson, Charles M; 5552 Duessel Ln Apt A, St Louis, MO 63128-5016

Hoehner, Robert P; 244 Strayhorn Dr, St Peters, MO 63376-6411

Jauss, Marcus R; 109 E 12th St, Higginsville, MO 64037-1116

Kamprath, Stephen P; 1208 Casey Ln, Rolla, MO 65401-6709

Kobak, Anthony F; 3573 Dana Dr, Jackson, MO 63755-3770

Lemcke, Brian S; 1413 1/2 Nebraska St, Mound City, MO 64470

Loesch, Jeremy D; 1001 SW Merryman Dr, Lees Summit, MO 64082

Meyer, Joel W; 10100 SE County Rd 9526, Rockville, MO 64780

Riordan, Steve G; 1018 Hwy 109, Wildwood, MO 63038-1401

Scheperle, Gerald R; 4409 St Johns Rd, Jefferson Cty, MO 65101-9564

Seidler, Scott K; 505 S Kirkwood Rd, Kirkwood, MO 63122-5925

Sonntag, Donald; 3785 Lynnwood, Mexico, MO 65265

Steinbrueck, Roger C; 3642 County Rd 415, Friedheim, MO 63747-7453

Stirdivant, Mark B; 207 NW 59th Ter, Gladstone, MO 64118

Wilson, William G; 5700 Arthur Ave, St Louis, MO 63139-1516

Wing, Daniel S; 108 Medallion Dr, Sweet Sprgs, MO 65351-1419

Woerth, Warren R; 2211 Tenbrook Rd, Arnold, MO 63010

Zerkel, Bradley G; 17906 E 24th Terrace Ct S, Independence, MO 64057-1333

##### **Voting Lay**

Anderson, Thomas C; 411 Maupin St, New Haven, MO 63068

Beilharz, John F; 1136 County Rd 2328, Moberly, MO 65270

Brandt, Aaron; 980 NE 10 Rd, Knob Noster, MO 65351

Bredhoeft, Neal; 10924 Hwy 23, Alma, MO 64001-8157

Brickler, John; 4633 Grandcastle Dr, St Louis, MO 63128-3078

Davis, R Scott; 26 Rio Vista Dr, St Louis, MO 63124

Decker, Larry F; 2322 Jonathan Dr, Jackson, MO 63755

Fitzgerald, Thomas; 6108 Englewood Ave, Raytown, MO 64133-4425

Giles, Richard; 3845 Robert Ave, St Louis, MO 63116

Hathcock, John D; 138 Stone Circle Dr, Branson, MO 65616-9297

Hunnewell, Sumner G; 2030 San Pedro Dr, Arnold, MO 63010-4161

Jacobs, Karl; 22716 Hwy 19, Salem, MO 65560

Kiefer, Daniel H; 104 Northview Dr, Perryville, MO 63775-6511

Knoernschild, Timothy O; 870 Se Hwy 7, Clinton, MO 64735-9573

Lekar, Mark W; 1670 Sneak Rd, Foristell, MO 63348-2104

Linhardt, Harvey D; 3711 Midview Ave, Bridgeton, MO 63044

Mayes, Rebecca; 3319 Ringer Rd, St Louis, MO 63125

Muench, John; 4561 State Hwy W, Cpe Girardeau, MO 63701-9192

Newman, Douglas A; 6378 Red Bud, Fulton, MO 65251-6464

Piper, Joshua E; PO Box 334, New Melle, MO 63365

Rupp, Charles J; 6653 Farm Rd 1062, Purdy, MO 65734-8617

Schreiner, Robert W; 6542 Green Ridge Rd, Hannibal, MO 63401-6442

Staehling, Philip S; 1109 S 15th St, Bethany, MO 64424-2415

Stone, Robert; 506 Briar Ln, Kearney, MO 64060

Weber, James; 3420 Country Club Dr, Jefferson Cty, MO 65109-1031

Weinhold, Delmer R; PO Box 524, Bonne Terre, MO 63628-0524

Westhoff, Richard W; 912 S Sunset Ln, Raymore, MO 64083-9354

#### **Advisory Ordained**

Dissen, David V; 211 Hillview St, Cpe Girardeau, MO 63703-6327

Goddard, Paul E; 501 E Eldon St, St James, MO 65559-1609

Rogers, James C; 1525 Hampton Hall Dr Unit 17, Chesterfield, MO 63017

Zimmerman, Darrell W; 13259 Bonroyal Dr, Des Peres, MO 63131-1904

#### **Advisory Commissioned**

Berger, David O; 800 Berry Hill Dr, Olivette, MO 63132-3502

Bobzin, John C; PO Box 358, Concordia, MO 64020

Buchholz, David A; 6609 N Camden Ave, Kansas City, MO 64151-1998

Cochran, William D, Jr; 1430 Whispering Creek Dr, Ballwin, MO 63021-8469

Eggold, Stephen F; 2033 St Christopher Way, Arnold, MO 63010-3981

Engelbrecht, John M; 1110 Meadows Pl, Jefferson Cty, MO 65101-3782

Flandermeyer, Michael D; 3010 Sherwood Ln, St Charles, MO 63301-0723

Fuchs, Judith M; 1513 N Clark St, Cpe Girardeau, MO 63701-2957

Rice, Denise L; 835 La Bonne Pkwy, Manchester, MO 63021-7056

#### **Montana District**

##### **Voting Ordained**

Peterson, Kevin M; 5 Miller Ln, Salmon, ID 83467-5163

Schreibels, Howard D; 205 S Cener Ave, Miles City, MT 59301

Tabbert, Christopher J; PO Box 332, Eureka, MT 59917-0332

Toombs, Jason W; 2231 E Broadway, Helena, MT 59601

Wendt, Ryan D; 2342 S 45th St W, Billings, MT 59106-3864

##### **Voting Lay**

Delgado, Frank D; 35489 Dublin Gulch Rd, St Ignatius, MT 59865-9213

Ebel, Tom; 1163 Toole Ct, Billings, MT 59105

Halvorson, Tom R; 35240 Cr 121 C, Sidney, MT 59270

Jarvis, Stephen D; 660 Sun Hawk Ln, Hamilton, MT 59840

Zoeller, Marcus; 3300 E Graf St Unit 20, Bozeman, MT 59715

#### **Advisory Ordained**

Donnan, John M; 2913 Unertal Ave, Billings, MT 59101-6870

#### **Advisory Commissioned**

Kern, Becky S; 326 Harrison Blvd, Kalispell, MT 59901-2625

#### **Nebraska District**

##### **Voting Ordained**

Armon, Rodney A; PO Box 185, Doniphan, NE 68832-0185

Bruick, Scott D; 1101 N 5th St, Seward, NE 68434-1238

Dickmader, Jon M; PO Box 144, Brule, NE 69127-0144

Dunbar, Paul T; 846 Chestnut Ave, Hastings, NE 68901-4258

Feddern, David A; 913 N State Hwy 11, Atkinson, NE 68713-4407

Goodman, Harrison A; PO Box 66, Winside, NE 68790

Hannemann, Mark T; 15005 Q St, Omaha, NE 68137

Jank, Roland A, Jr; 6928 Florence Blvd, Omaha, NE 68112

Jurchen, Peter L; 4610 18th St, Columbus, NE 68601-3908

Kuefner, Robert C, Jr; 211 E 7th St, Lexington, NE 68850-2101

Kuhfal, David P; 109 F St, Neligh, NE 68756-1643

Linnell, Shawn C; 141 S 20th St, Blair, NE 68008

Maronde, Christopher A; 1928 Prospect St, Lincoln, NE 68502-2629

Mau, Matthew L; 1409 Rd S, Waco, NE 68460-9203

Meyer, Ryan W; 2247 County Rd 400, Tobias, NE 68453-2041

Scheich, Jeffrey L; 5141 Larkwood Rd, Lincoln, NE 68516-5311

Schmidt, Charles O; 1616 G St, Fairbury, NE 68352-1340

Seymour, Ryan N; 330 Lambrecht St, Beemer, NE 68716-4213

Wellman, Keith B; 33851 Rd 726, Wauneta, NE 69045-5000

Williams, Barry A; 82664 547 Ave, Madison, NE 68748-6141

Wolff, Michael D; 704 Smith Ave, Elwood, NE 68937-5214

Wolter, Jason M; 217 S 13th St, Tecumseh, NE 68450-2231

Ziegler, Karl P; 420 N Washington, Papillion, NE 68046

##### **Voting Lay**

Bartels, Steven D; 73231 616 Ave, Sterling, NE 68443-6062

Bauman, Dale J; PO Box 1, Fairfield, NE 68938-0001

Benson, Charles L, Jr; 2905 Sheridan Rd, Bellevue, NE 68123-1993

Beyer, Peggy L; 72430 567th Ave, Daykin, NE 68338

Brodbeck, Alan L; PO Box 335, O'Neill, NE 68763-0335

Bulgrin, James W; PO Box 96, Utica, NE 68456

Burger, Michael F; 5237 Rd RS, Davenport, NE 68335-3060

Cornett, Kimberly A; PO Box 515, Wisner, NE 68791-0515

Doane, Tyler C; 1407 Dodd St, Wood River, NE 68883-9184

Ervin, Rachel E; 219 E 8th St, Ogallala, NE 69153

Green, Louise; 814 Poplar St, Wayne, NE 68787

Hansen, Byron; 807 E 49th St Pl, Kearney, NE 68847-8580

Harding, Dennis C; 335 B Rd, Eagle, NE 68347-8815

Hering, Robert J; 303 S Boyer St, Battle Creek, NE 68715-0458

Johnsen, David W; PO Box 1145, Imperial, NE 69033-1145

Luebke, Lyle D; 1349 140th, Pleasant Dale, NE 68423-9014

Lund, Ellen V; 1929 N Broad St, Fremont, NE 68025-2943

Marunda, Richard; 1912 Apollo Ln, Papillion, NE 68133-3410

McDermott, Tim; 421 Ash St, Wilber, NE 68465

Nelson, Vernon J; 73211 J Rd, Holdrege, NE 68949-9217

Nielsen, Daniel L; 54527 880 Rd, Bloomfield, NE 68718

Sharman, Gary W; 3272 37th Ave, Columbus, NE 68601

Trusty, Steven M; 1375 Rolling Hills Loop, Council Blfs, IA 51503-8552

#### **Advisory Ordained**

Porath, Norman E; 8331 SW 98th St, Denton, NE 68339-3135

#### **Advisory Commissioned**

Anson, Harlan D; 635 South St, Staplehurst, NE 68439-3017

Bartels, Judy K; 569 County Rd U, Tobias, NE 68453-2059

Leech, William A; 1011 E 7th St, Hastings, NE 68901-7634

Stortz, Steven B; 102 Maple St, Hadar, NE 68701-0200

## New England District

### Voting Ordained

Bartell, Christopher D; 11 Woodlawn Cir, Exeter, NH 03833-1827  
Booe, Phillip E; 66 Millstream Rd, Amston, CT 06231-1420  
Butler, James E; 6 Crawford St, Randolph, MA 02368  
Harper, Walter J; 18 Clapboard Ridge Rd, Danbury, CT 06811  
Kleckner, Mark D; 424 Davis Rd, Bedford, MA 01730-1514  
Kotila, Joel D; 12 Maple St, Terryville, CT 06786-5220  
Manor, Jonathan J; 37 Prospect St, New Hartford, CT 06057-2223

### Voting Lay

Brooks, Jerry P; 27 Greentree Dr, Waterford, CT 06385-4100  
Brose, Paul F; 277 Birch Bluffs Dr, Westfield, MA 01085-4810  
Bussing, William R; 26 Honeysuckle Ln, Hanover, MA 02339  
Geffert, Kerry A; 58 Soundview Ave, Huntington, CT 06484-2724  
Kalwat, Donald; 16 Simpkins Dr, Bristol, CT 06010  
Vekasy, Stephen A; 5 Ridgewood Ave, Keene, NH 03431  
Zeneski, Joseph M; 78 Merriam District, North Oxford, MA 01537

## New Jersey District

### Voting Ordained

Gewecke, Stephen A; 1606 Harbourn Rocktown Rd, Lambertville, NJ 08530-3004  
Iovine, Anthony J; 234 Grand St, New Milford, NJ 07646-1635  
Schonberg, Christian L; 803 Catherine St, Pt Pleasant, NJ 08742-4080  
Serina, Richard J, Jr; 50 Erskine Rd, Ringwood, NJ 07456  
Uphoff, Aaron D; 319 Quaker Church Rd, Randolph, NJ 07869  
Vossler, L Richard, Jr; 3 Berkeley Ter, Livingston, NJ 07039-3911

### Voting Lay

Crumb, Howard; 505 Corella Ct, Ridgewood, NJ 07450-5403  
Jennings, Thomas A; 315 E St, Middlesex, NJ 08846-1707  
Knorr, Stuart T; 743 Montauk Dr, Forked River, NJ 08731-5331  
Schmidt, William H; 291 N Farview Ave, Paramus, NJ 07652-3349  
Walko, John P; 86 Ridge Rd, West Milford, NJ 07480-2969  
Weiss, Steven; 3139 County Rd 516, Old Bridge, NJ 08857

### Advisory Ordained

Hunke, Paul R; 3 Bay Hill Rd, Lakewood, NJ 08701-3872

### Advisory Commissioned

Vogt, Caren M; 251 Wheatsworth Rd, Hamburg, NJ 07419-2607

## North Dakota District

### Voting Ordained

Daenzer, Sean C; 316 Iowa Ave, Barney, ND 58008-4017  
Heller, Toby H; PO Box 189, Beulah, ND 58523-0189  
Hill, Robert T; PO Box 195, Wimbledon, ND 58492-0195  
Jahnke, Clark H; 325 Cherry Ct, West Fargo, ND 58078-2923  
Rothchild, Daryl G; PO Box 421, Newburg, ND 58762-0421  
Stout, Timothy L; 1520 College Dr N, Devils Lake, ND 58301-1502

### Voting Lay

Corwin, Sue; 1811 6th Ave SW 12, Jamestown, ND 58401-6267  
Dever, Dick D; 1416 Eastwood St, Bismarck, ND 58504-6226  
Isaak, Corey; 3647 Harrison St S, Fargo, ND 58104  
Poppinga, Harvey L; 4815 76th St NW, Donnybrook, ND 58734-9627  
Puffe, William H; 214 Cottonwood St, Grand Forks, ND 58201-4588

Wurl, Robert P; PO Box 514, Hankinson, ND 58041-0514

## North Wisconsin District

### Voting Ordained

Andrada, Edward B; N5152 Lakeview Way, Bonduel, WI 54107-8771  
Connor, Raymond R; 9406 Woodland Dr, Weston, WI 54476-5763  
Fenske, Aric A; PO Box 23, Sheldon, WI 54766-0023  
Hutton, Aaron L; 425 Janet Ln, Wrightstown, WI 54180-1157  
Kelto, Paul D; PO Box 224, Chatham, MI 49816  
Klug, James R; 1305 Rose Marie St Apt 2, Wausau, WI 54401-3422  
Kohn, Daniel L; 2241 Hayden Ave, Altoona, WI 54720-1548  
Larson, Michael C; 500 W College Ave, Wittenberg, WI 54499-9196  
Mathey, Michael J; 335 Leiterman Ln, Pickerel, WI 54465-9321  
Pett, Paul K; 408 Manchester Dr, Green Bay, WI 54303  
Pockat, Steven N; 112 E Freeborn St, Cecil, WI 54111-9211  
Roehrborn, Brian S; 1169 County Rd D, Almond, WI 54909-9778  
Schalow, Douglas A; 5059 Sunset Cir, Vesper, WI 54489-9454  
Schroeder, Ryan M; 252 N Arch Ave, New Richmond, WI 54017-1204  
Schwalenberg, Mark L; 316 Elm St, Athens, WI 54411  
Stuenkel, Jacob A; PO Box 31, Glidden, WI 54527  
Triplett, Mark D; 15664 Parkland Dr, Hayward, WI 54843-6431  
Trosien, William J; 1379 Bluebird Ln, Eagle River, WI 54521  
Voss, Dennis L; S9030 David Ct, Eleva, WI 54738

### Voting Lay

Carlson, Wayne B; 323 E Main St, Negaunee, MI 49866  
Fisher, Stephen N; 411 Drier St, Durand, WI 54736-1719  
Fleming, Sharon J; 4119 Mill Run Ct, Eau Claire, WI 54703-3883  
Garbisch, Joel D; 9026 County Rd N, Arpin, WI 54410-9715  
Juoni, Scott E; 72083 County Hwy C, High Bridge, WI 54846-6405  
Koch, Kevin D; W926 Elderberry St, Edgar, WI 54426-9710  
Krueger, Paula A; H 8734 Hwy Q, Wausau, WI 54403  
List, Al; PO Box 102, Embarrass, WI 54933  
Mellem, David; 1609 Ponderosa Ave, Green Bay, WI 54313-6060  
Peters, Mark J; W6661 Green Willow Ct, Greenville, WI 54942-9609  
Rose, Martin W; 2372 20 1/4 St, Rice Lake, WI 54868-9783  
Schroeder, John F; N 12241 Cty Rd Q, Downing, WI 54734  
Smith, Michael R; 11200 Kilawee Rd, Minocqua, WI 54548  
Teetzen, Marlyn; 518 S Bartlett St, Shawano, WI 54166-2802  
Timm, Craig V; 150 10th St N, Wisconsin Rapids, WI 54494-4546  
Trost, William; N16105 Lake Shore Dr, Butternut, WI 54514  
Wilber, William; W5861 Thomas Rd, Tomahawk, WI 54487  
Williamson, Mark K; W2288 State Hwy 22, Pulcifer, WI 54124-9405

### Advisory Commissioned

Schmidt, Gerald R; W3592 Old Dump Rd, Bonduel, WI 54107-9166

## Northern Illinois District

### Voting Ordained

Browne, Christopher C; 3450 N Panama Ave, Chicago, IL 60634-2923  
Buss, Allan R; 1025 9th Ave, Belvidere, IL 61008  
Croon, Michael A, Sr; 2155 Spruce Rd, Homewood, IL 60430-1071  
Dietrich, Joel A C; 1417 W Church Rd, Beecher, IL 60401-3689  
Eggebraaten, Jared A; 4038 Hennepin Dr, Joliet, IL 60431-8806  
Frederich, Clifford M; 2255 Briar Ct, Hoffman Est, IL 60169-2166

Gallup, Roger B; 2624 Oak St, River Grove, IL 60171-1647  
Greiner, Micah D; 111 W Olive St, Arlington Heights, IL 60004  
Gudgel, Michael R; 66 Timberline Dr, Lemont, IL 60439-3835  
Gunia, Matthew J; 7423 N Milwaukee Ave, Niles, IL 60714-3707  
Hays, Jerry D; 224 E Schaumburg Rd, Schaumburg, IL 60194  
Hein, Mark H; 1512 S Briggs St, Lockport, IL 60441-4546  
Menet, David M; PO Box 550, Walnut, IL 61376-0550  
Metzger, William L; 515 Abbeywood Dr, Cary, IL 60013-2472  
Mueller, Charles S, Jr; 479 Pintail Ct, Bloomingdale, IL 60108-5410  
Nelson, Marcus J; 410 N Cross St, Wheaton, IL 60187-4139  
Ognoskie, Daniel F; 315 E Mazon Ave, Dwight, IL 60420-1103  
Prentice, David L, Jr; 231 W 17th St, Lombard, IL 60148-6138  
Robarge, Philip D; 2645 W Belmont Ave, Chicago, IL 60618  
Schauer, Caleb J; 6821 Main St, Union, IL 60180-9777  
Shumate, John A; 10182 W Bairstow Ave, Beach Park, IL 60087-2451  
Theiss, Terry L; PO Box 405, Pecatonica, IL 61063-0405  
Troester, Matthew D; 19555 Willowfield Ct, Mokena, IL 60448  
Wagner, Steven E; 1008 E Roosevelt Rd, Lombard, IL 60148-4174  
Weinhold, Robert W; 1220 Darling Ct, Sycamore, IL 60178  
Zickler, Matthew L G; 4121 Wolf Rd, Western Sprgs, IL 60558-1451

### Voting Lay

Ansorge, Howard J; 3749 N Bosworth Ave, Chicago, IL 60613-3605  
Beagley, Janice E; 1394 Cottonwood Ln, Crystal Lake, IL 60014  
Bersano, Rick J; 508 Hemlock Ln, Libertyville, IL 60048-3525  
Erickson, Bill; PO Box 98, Essex, IL 60935  
Grimm, Robert; 25910 Sandy Knoll Dr, Channahon, IL 60410  
Harris, Steven W; 236 S Harper Ave, Glenwood, IL 60425-2054  
Heller, Jeffrey S; 1124 Tyrell Ave, Park Ridge, IL 60068-1647  
Holtzen, Byron B; 5226 Carpenter St, Downers Grove, IL 60515-4520  
Hoppmann, Daniel E; 1565 W Highland Ave, Elgin, IL 60123-5115  
Kolupa, Chris; 805 Springfield Dr, Roselle, IL 60172  
Leise, William G; 10316 Laramie Ave, Oak Lawn, IL 60453-4617  
McGee, Ernie R; 29953 Lukens Rd, Sycamore, IL 60178  
Meyerhofer, John B; 12134 Duane Dr, Galena, IL 61032  
Nelson, Chris A; 213 Stillwater Ct, Oswego, IL 60543-8047  
Neubauer, Adam; 4335 N Troy #2 South, Chicago, IL 60618  
Pitkus, Andrea R; 1239 Deerfield Pkwy Apt 202, Buffalo Grove, IL 60089-2609  
Salvino, Dominic; 1420 Ambleside Cir, Naperville, IL 60540  
Schuette, Martin C; PO Box 29, Fulton, IL 61252-0029  
Smith, Dennis; 15850 114th Ct, Orland Park, IL 60467-5861  
Stern, Mark O; 3525 S Cass Ct Unit 518, Oak Brook, IL 60523  
Streng, Willard L; 4356 W Church Rd, Beecher, IL 60401-3585  
Studer, Jeffrey A; 1480 Allen Ln, St Charles, IL 60174-2365  
Torrenga, Helene A; 757 S Summit St, Barrington, IL 60010-4417  
Whitby, Marguerita; 102 S Derbyshire Ln, Arlington Hts, IL 60004-6712  
Woolery, Michael; 815 Greenlee Ave, Winnebago, IL 61088

### Advisory Ordained

Bertels, Gary L, Sr; 859 Princeton Ct, Elmhurst, IL 60126-4610  
Bussert, Mark P; 121 N Willow Rd, Elmhurst, IL 60126-2937

### Advisory Commissioned

Bimler, Richard W; 336 W Hampshire Dr, Bloomingdale, IL 61018-2504



Bower, Edward R; 284 Shipland Dr, Crystal Lake, IL 60012-3349  
Hasseldahl, Lisa M; 1124 Foxglove Ln, Marengo, IL 60152-3627  
Herman, Richard E; 414 Wisconsin Ave Apt D, Oak Park, IL 60302-3697  
Laabs, Jonathan C; 116 Cambrian Ct, Roselle, IL 60172-4782  
Laabs, June M; 116 Cambrian Ct, Roselle, IL 60172-4782  
Nordmeyer, Richard C; PO Box 96, Chebanse, IL 60922  
Otten, Ruth A; 9044 Sheridan Ave, Brookfield, IL 60513-1628  
Piel, Laura M; 8124 169th St Apt 1W, Tinley Park, IL 60477-6392  
Piel, Paul F; 2331 Stewart Ln, West Dundee, IL 60118-3351  
Stec, Steven J; 16311 Cherry Hill Ave, Tinley Park, IL 60487-1136

#### Northwest District

##### Voting Ordained

Barber, Robert G, Jr; 497 24th St Unit 1, Washougal, WA 98671-1655  
Bohlmann, Eric C; 510 May St, Molalla, OR 97038  
Brehmer, Steven J; 213 N Weber Rd, Deer Park, WA 99006-9027  
Dinger, Jonathan M; 1350 Baldy Ave, Pocatello, ID 83201-7104  
Freeman, Daniel L; 109 Germaine Dr, Chehalis, WA 98532-8600  
Hoffman, Brandt E; 1835 N 15th St, Coos Bay, OR 97420  
Juergensen, Stephen P; 1214 Francis Ave, Walla Walla, WA 99362  
Koschmann, Nicholas; 1345 Hartford Dr, Forest Grove, OR 97116-2792  
Latham, Mark E; 4487 Silver Lakes Rd, Buhl, ID 83316-5143  
Lucke, Jeremy N; 6257 SW Trellis Dr, Corvallis, OR 97333-3966  
Luebke, Kurt E; 12322 NE 47th St, Vancouver, WA 98682-6428  
Rehder, James V; 5252 116th Pl SE, Bellevue, WA 98006  
Roeske, Todd; HC 60 Box 115E, Copper Center, AK 99573-9701  
Schubkegel, Kevin L; 301 S 18th St, Mount Vernon, WA 98274-4660  
Shaver, Ross P; 412 Nectarine St, Nampa, ID 83686  
Shearier, Jeffrey E; 2345 SW 178th Ave, Beaverton, OR 97003-4456  
Squire, Mark R; 4498 State Route 21 N, Odessa, WA 99159-9773  
Stites, Roger E, Jr; PO Box 1021, Sequim, WA 98382-4317  
Swan, Jason; 210 27th Ave Apt 1302, Milton, WA 98354  
Zier, Mark A; 2917 Thornhill Rd, Ruyallup, WA 98374

##### Voting Lay

Barth, Chris L; PO Box 552, Buhl, ID 83316  
Beck, Ronald R; 15308 NE 198th St, Woodinville, WA 98072  
Berg, Andrew; 23710 7th Ave W, Bothell, WA 98201  
Collison, Virginia A; 44111 SE Tapp Rd, Sandy, OR 97055-6766  
Fortenberry, Jeffery B; 61040 S Queens Dr 59, Bend, OR 97702  
Hail, Douglas L; 3429 NE Garfield St, Camas, WA 98607-1154  
Hunt, Steve; 1656 S Loggers Pond Pl Apt 17, Boise, ID 83706  
Huntwork, MaryLynn; 12959 Rd A 5 NW, Ephrata, WA 98823  
Kachmarek, Mark J; 911 NE 3rd Ave, Hillsboro, OR 97124-2322  
Kannas, Delores A; 2300 48th Ave SW, Seattle, WA 98116-2302  
Matthews, Beverly J; 6602 76th St W, Lakewood, WA 98499  
Mc Cauley, Jeffrey F; 2208 SW 349th Pl, Federal Way, WA 98023-3069  
Nufer, David E; 5500 N Windsong Cir, Palmer, AK 99645-8064  
Pletz, Rudie W; 52097 SE 8th Ct, Scappoose, OR 97056-4511  
Reis, Carol; 280 NE Rosewood St, Sublimity, OR 97385

Stocker, Glenn C; 913 Goodlander Cir, Selah, WA 98942-9405  
Watt, Rex E; 1409 Myers Dr, Ferndale, WA 98248-8993  
Werner, James J; 5655 Solitude Dr, Idaho Falls, ID 83406  
Winkler, Ann L; 4310 S Ball Rd, Veradale, WA 99037-9104  
Wolfinmueller, Charles H; 1083 SW Ironwood Dr, Grants Pass, OR 97526-6901

##### Advisory Ordained

Hoefer, Herbert E; 2412 NE 163rd Ave, Portland, OR 97230-5572

##### Advisory Commissioned

Fossum, Robert B; 2275 SW 188th Ct, Aloha, OR 97003  
Kranich, Jeffrey D; 3944 NW 166th Dr, Beaverton, OR 97006  
Kunkel, Dustin; 4538 NE 74th Ave, Portland, OR 97218-3818  
Scriven, James A; 7505 Bern St, Anchorage, AK 99507-2737  
Vande Voort-Schweim, Amy L; 703 W Pioneer, Puyallup, WA 98371

#### Ohio District

##### Voting Ordained

Beaumont, Donald P; 30540 Willowick Dr, Willowick, OH 44095  
Coulter, Donald G; 8091 Plank Rd, Thompson, OH 44086-9537  
Greig, John E; 6135 Rings Rd, Dublin, OH 43016-6718  
Habrecht, Richard A; 2414 Kimberly Dr, Toledo, OH 43615-2741  
Herb, Daniel J; 405 Eastline Dr, Middletown, OH 45044  
Hohe, John W; 114 Slate Ct, Delaware, OH 43015-4280  
Letcher, Kurt R; 1018 Cicero Rd, Edgerton, OH 43517-9514  
Raddatz, Mark R; 420 N Maple St, Lancaster, OH 43130-3127  
Sarran, Ramdat M; 10818 Bernard Ave, Cleveland, OH 44111-2834  
Smith, Jeffery M; 2050 Ridgeland Dr, Avon, OH 44145  
Stuckwisch, Allen D; 315 Meadowcrest Rd, Cincinnati, OH 45231-4022  
Tritten, Eric E; 4258 Newcomer Rd, Stow, OH 44224-2802  
Witte, Keith F; 8054 County Rd T, Liberty Ctr, OH 43532-9735  
Zielinski, Philip E; 1377 Lester Rd, Valley City, OH 44280-9443

##### Voting Lay

Baker, Kim L; E363 St Rt 108, Holgate, OH 43527  
Beal, Larry E; 75 Hill St, Logan, OH 43138-1509  
Bednash, Mark L; 14275 Old Pleasant Valley Rd, Middleburg Hts, OH 44130-4925  
Concoby, Dennis W; 831 Lanark Ln, Painesville, OH 44077  
Dorsett, Joseph J; 121 Danbury Dr, Boardman, OH 44512  
Engelmann, Bill; 26855 Cook Rd, Olmsted Falls, OH 44138-1413  
Gibson, Timothy P; 18845 Range Line Rd, Bowling Green, OH 43402-9750  
Green, Kevin S; 123 N Walnut St, Yellow Springs, OH 45387  
Ludlum, Daniel S; 5108 Southminster Rd, Columbus, OH 43221-5249  
Meier, Steven F; 8450 Mansion Blvd, Mentor, OH 44060-4142  
Rohrs, Randall F; PO Box 14, Rdgville Cors, OH 43555-0014  
Rollins, Ronald W; 1216 E 362nd St, Eastlake, OH 44095-3135  
Viets, Alan; 4199 Fenton Rd, Hamilton, OH 45013  
Worst, Terry Jon; 1708 W Main St, Newark, OH 43055-1344

##### Advisory Ordained

Wilson, Kevin A; 12030 State Route 736, Marysville, OH 43040-9550

##### Advisory Commissioned

Krueger, Kenneth F; 2932 Thomas Dr, Silver Lake, OH 44224  
Landskroener, James A; 7244 Hunters Chase, Maumee, OH 43537-9250  
Szojka, Tammy A; 3257 W 157th St, Cleveland, OH 44111-1053

#### Oklahoma District

##### Voting Ordained

Bersche, Mark L; 11300 S Shartel Ave, Oklahoma City, OK 73170  
Boster, Kory B; 832 E Creek Ave, Sallisaw, OK 74955-5016  
Brown, Gregory W; 1306 Oak Ave, Woodward, OK 73801-4451  
Christie, Ronald E; 380 Candice Dr NW, Piedmont, OK 73078-7502  
Hefta, Donald R; 400 S Country Club Rd, El Reno, OK 73036  
Rains, W R; 11908 Sundance Mountain Rd, Oklahoma City, OK 73162-1521  
Ray, William S; PO Box 59, Garber, OK 73738-0059  
Schroeder, Dwayne J; 11505 Windmill Rd, Oklahoma City, OK 73162-2033  
Shupe, William J; 1100 Ridgewood Rd, Bartlesville, OK 74006-4441

##### Voting Lay

Bergstrom, Micheal; 9436 N 439 Rd, Big Cabin, OK 74332  
Dodds, Mike; 1716 SW 68th St, Lawton, OK 73505-9020  
Hoeltzel, Mark A; 6109 Quail Ln, Enid, OK 73703  
Kastens, Louis W, III; 18501 Auburn Meadows Dr, Edmond, OK 73012-0612  
Klein, Don; 6501 N W St, Newkirk, OK 74647-7212  
Lehenbauer, Mark A; 6507 S 74th East Ave, Tulsa, OK 74133-7536  
Maass, Kevin D; 17697 N Shepard Ave, Okarche, OK 73762-2060  
Moore, Primus M; 417 N 10th St, McAlester, OK 74501-4816  
Rumsey, John C, III; 2201 Edwards Dr, Guthrie, OK 73044

##### Advisory Ordained

Henschel, Marvin A; 7320 NW 114th St, Oklahoma City, OK 73162-2703

##### Advisory Commissioned

Watt, Suzanne S; 2550 E 71st St, Tulsa, OK 74136-5531

#### Pacific Southwest District

##### Voting Ordained

Ahlman, Timothy P; 4097 E Palo Verde St, Gilbert, AZ 85296-1176  
Baker, William C; PO Box 34, Ramona, CA 92065-0034  
Christenson, Scott E; 2218 N Mantle Ln, Santa Ana, CA 92705  
Engelhardt, Marc T; 123 Paseo Marguerita, Vista, CA 92084-2550  
Francik, Douglas D; 128 Green Ave, Escondido, CA 92025  
Frick, Roger P; 222 N East St, Anaheim, CA 92805-3317  
Gibson, Michael E; 760 Victoria St, Costa Mesa, CA 92627  
Harman, Vincent R; 2242 E San Marcos Dr, Yuma, AZ 85365-3219  
Harris, James C; 20210 Wadena Rd, Apple Valley, CA 92308  
Henkell, James D; 1376 Felspar St, San Diego, CA 92109-3001  
Hook, David J P; 13599 E Cienega Creek Dr, Vail, AZ 85641  
Koczman, John R; 26970 Colonial Ln, Valencia, CA 91355  
Larson, Daniel J; 18402 N 66th Ln, Glendale, AZ 85308  
Nava, Jaime A; 34215 Ave E, Yucaipa, CA 92399  
Nolte, Matthew T; 2175 Calle Lila, Thousand Oaks, CA 91360  
O Neal, Patrick F; 450 Turtle Back Rd, Mesquite, NV 89027-4957  
Parker, Dustin T; 13633 183rd St, Cerritos, CA 90703-8940  
Pierce, Earl J; 1664 Central Ave, Bullhead City, AZ 86442  
Rhode, Jeremy D; 34381 Calle Portola, Capo Beach, CA 92624-1080  
Rosnau, Alan P; 5959 E Phelps Rd, Scottsdale, AZ 85254  
Schaar, Christopher G; 808 N Los Robles Ave, Pasadena, CA 91104-4317  
Schmidt, Richard W; 744 Cholla Rd, Chula Vista, CA 91910-6614  
Skurla, Dale G; 1202A Green Ln, Prescott, AZ 86305  
von Hindenburg, Bruce J; 3500 W Manchester Blvd Unit 15, Inglewood, CA 90305-4015  
Wenz, Paul G; 15811 Skyridge, Riverside, CA 92503

### Voting Lay

Cecil, Andrew M; 3060 53rd St #31, San Diego, CA 92105  
Dhuse, Jon M; 1889 W Queen Creek Rd 2117, Chandler, AZ 85248-8001  
Foster, Anthony; 11126 S Harvard Blvd, Los Angeles, CA 90047  
Geres, Len; 2063 Sheridan Ct, Simi Valley, CA 93065  
Grant, Andrew; 1630 N Sterling, Mesa, AZ 85207  
Grose, Greg J; 15100 Old Idyllwild Rd, Banning, CA 92220-6112  
Haas, Douglas H; 2599 Still Meadow Ln, Lancaster, CA 93536  
Hilfiker, Richard; 1447 Vencil Rd, Holtville, CA 92250-9738  
Hittinger, Wayne; 4309 Cedar Ave, El Monte, CA 91732-1832  
Holk, Richard P; 9844 Hampshire St, Rch Cucamonga, CA 91730-3623  
Hunt, Christina; 17812 Quintana Ln, Huntington Beach, CA 92647  
Jaacks, John W; 3310 Seaclaire Dr, Rancho Palos Verdes, CA 90275  
Johansen, Robert C; 16733 Kettenburg Ln, Moreno Valley, CA 92551  
Kunkee, Mark W; PO Box 152786, San Diego, CA 92195  
Kurtz, Linda M; 2700 S Town Center, Las Vegas, NV 89135  
Lane, Gerald C; 14402 Chere Dr, Whittier, CA 90604  
Mietzner, David J; 398 Otsego Ct, Henderson, NV 89012-4862  
Morris, Gary; 7032 W Jenan Dr, Peoria, AZ 85345  
Peterson, Jeff; 32605 Womsi Rd, Pauma Valley, CA 92061  
Radke, Jeff; 1427 Stratford St, Brea, CA 92821  
Radloff, Alan L; PO Box 26144, Prescott Vly, AZ 86312-6144  
Sweitzer, Ruth E; 3908 Ashbourne Ln, Moorpark, CA 93021  
Swetlishoff, Derrick N; 1821 W Aloe Vera Dr, Phoenix, AZ 85085  
Wauflle, Victoria; 947 Stiles Ct, Vista, CA 92083-3301  
Weingarh, Glenn K; 9161 Loma St, Vila Park, CA 92861

### Advisory Ordained

Cuen, Eduardo; 9502 Millergrove Dr, Santa Fe Springs, CA 90670  
Irey, Lance A; 2879 Alanzo Ln, Costa Mesa, CA 92626-4203  
Smith, Gary L; 8941 W Wedgewood Dr, Peoria, AZ 85382-3530

### Advisory Commissioned

Beyer, Gary A; 5029 E Almond Ave Apt 1, Orange, CA 92869-4248  
Fitzgerald, Lucas M; 7477 E Calle Durango, Anaheim, CA 92808  
Kolander, Eugene E; 15740 W Edgemont Ave, Goodyear, AZ 85395-8125  
Moritz, Todd J; 6583 E Via Estrada, Anaheim, CA 92807-4226  
Schultheis, Donald H; 1655 W Lisbon St, Upland, CA 91784-7458  
Sims, Carolyn C; 27042 Pinjara Cir, Mission Viejo, CA 92691-4444

### Rocky Mountain District

#### Voting Ordained

Cundiff, Quintin M; 3739 Cattle Dr Ne, Rio Rancho, NM 87144-6363  
Daeke, Duane O; PO Box 727, Paonia, CO 81428  
Flamme, Anthony B; 3034 S Olathe Way, Aurora, CO 80013-1940  
Groth, Theodore W; 8732 Quigley St, Westminster, CO 80031-6927  
Hatteberg, Kurt T; PO Box 54, Amherst, CO 80721-0054  
Heimer, Karl P; 716 Horncastle Rd, El Paso, TX 79907-4710  
Manweiler, John; 2260 E Red Cliff Dr, St George, UT 84790  
Maxwell, James B; 120 N 31st St, Colorado Spgs, CO 80904  
Packer, Andrew L; 861 Meadows Dr, Pagosa Spgs, CO 81147-7625  
Peck, Kent A; 4693 Dover St, Wheat Ridge, CO 80033  
Rasmussen, Christian J; 640 Voiles Pl, Brighton, CO 80601-3263  
Stoltenow, Bradley R; 1371 Beacon Hill Dr, Highlands Ranch, CO 80126  
Stults, Don A; 253 Davis St, Monte Vista, CO 81144

Weiss, Stephen T; 652 54th Ave, Greeley, CO 80634

#### Voting Lay

Aden, Adam; 1070 Washington St, Craig, CO 81625  
Behnken, James; 1605 Monte Largo Dr Ne, Albuquerque, NM 87112  
Dommers, Richard W; PO Box 117, La Luz, NM 88337  
Giovannetto, Jamie L; PO Box 271027, Louisville, CO 80027-5018  
Green, Michael J; 2390 S 2050 W, Syracuse, UT 84075-9365  
Helmkamp, Robert E; 9838 E Tom Tom Dr, Parker, CO 80138  
Kopff, Christian E; 1331 Kennedy Ave, Louisville, CO 80027-1043  
Krueckeberg, Harry F; 301 Mount Meeker Dr, Loveland, CO 80537-7241  
Paulsen, Chris A; 5705 W 86th Ave, Arvada, CO 80003-1367  
Pugh, Donal E; 39606 County Rd 16, Holyoke, CO 80734-9550  
Robinson, Richard E; PO Box 695, Hugo, CO 80821-0685  
Smith, Wayne; PO Box 626, Farwell, TX 79326  
Tisdale, Aaron M; 6110 Katy Ct, Colorado Springs, CO 80922  
Tuell, James A; 8860 Forrest Dr, Highlands Ranch, CO 80126-5015

#### Advisory Ordained

Goldhammer, Maurice W; 21817 E Otero Pl, Aurora, CO 80016

#### Advisory Commissioned

Angell, Mark; 1044 Monte Largo Dr Ne, Albuquerque, NM 87123  
Black, David; 3767 Bucknell Cir, Highlands Ranch, CO 80129  
Busacker, Bill P; 920 Norway Maple Dr, Loveland, CO 80538  
Marshall, Gwen; 4801 S Wadsworth Blvd Apt 5-206, Littleton, CO 80123  
Siebarth, Pamela; 881 S Foothill Dr, Lakewood, CO 80228  
Whittington, Joanna; 1520 W Tyler Ave, Lovington, NM 88260

### SELCD District

#### Voting Ordained

Arp, Wally M; 1209 Winter Springs Blvd, Winter Spgs, FL 32708-3716  
Corson, David B; 1916 Bookbinder Dr, St Louis, MO 63146-3614  
Stephens, Curtis D; 179 E County Rd, Drums, PA 18201  
Telloni, John L; 1034 Irvington Ave Ne, Massillon, OH 44646-4424

#### Voting Lay

Berent, Matthew K; 1348 Hall Ave, Sharon, PA 16146-3534  
Hale, William E; 2017 St Clair Ave, Granite City, IL 62040  
Schultz, Larry A; 1566 Bushkill Center Rd, Bath, PA 18014-9527  
Sinninger, Kathleen; 217 Capri Cove Pl, Sanford, FL 32771

### South Dakota District

#### Voting Ordained

Andreasen, Jordon M; PO Box 506, Wagner, SD 57380-0506  
Christopher, Thomas D; PO Box 126, Alexandria, SD 57311-0126  
Nix, Matthew W; 6205 N Purple Martin Ave, Sioux Falls, SD 57107-1120  
Redhage, Lloyd W; 406 E 3rd Ave, Andover, SD 57422-2114  
Soyk, Kenneth A; 204 W Cherry St, Parkston, SD 57366-2287  
Sturzenbecher, Randy R; 8605 Woodland Dr, Black Hawk, SD 57718-9595  
Welton, Adam J; PO Box 205, Presho, SD 57568-0205  
Wurm, Matthew E; 621 9th Ave, Brookings, SD 57006-1523

#### Voting Lay

Baumann, Guy W; 24133 461st Ave, Chester, SD 57016-7416

Bettmann, Darwin H; 2519 136th St SW, Aberdeen, SD 57401-8628  
Borkowski, Ralph J; 485 57th St SE, Huron, SD 57350-7992  
Christensen, Alan; 2413 N Canyon St, Spearfish, SD 57783  
Melstad, Dennis; 291 Bluestem Trl, Dakota Dunes, SD 57049-5209  
Mueller, Howard W; 207 S Viola, Milbank, SD 57252  
Titze, Davyd E; 506 N Foster St, Mitchell, SD 57301-3040  
Zuercher, David L; 104 Lee Hill Rd, Pierre, SD 57501-4810

#### Advisory Commissioned

Ockander, Marli M; 7121 W 56th St Apt 75, Sioux Falls, SD 57106-7567

### South Wisconsin District

#### Voting Ordained

Amen, Christopher M; PO Box 229, Arlington, WI 53911  
Bender, Harold J, Jr; 2367 S 118th St, West Allis, WI 53227  
Bender, Peter C; 4200 Elmwood Rd, Colgate, WI 53017-9702  
Bergelin, Darrel L; W3969 Skyline Rd, Elkhart Lake, WI 53083  
Billings, Steven S; 4909 Sherman Rd, Oshkosh, WI 54901  
Brandt, Charles E; 261 White Tail Dr, Sun Prairie, WI 53590  
Crane, Brian T; 1061 S Dixie Ct, Adams, WI 53910-9717  
Czaplewski, Daniel P; 2862 N 53rd St, Milwaukee, WI 53210  
Fabrizius, Karl F; 7390 Hill Valley Ct, Greendale, WI 53129-2725  
Giebel, Franklin H; 219 N State St, Neshkoro, WI 54960-9501  
Gilbert, Jacob A; 501 Augusta St, Racine, WI 53402-4407  
Goodwin, Robert L; W196 N9525 Cross View Way, Menomonee Fls, WI 53051  
Gugel, Christian F; 1614 S 23rd St, Sheboygan, WI 53081-5018  
Henrichs, Michael W; 6029 N Santa Monica Blvd, Whitefish Bay, WI 53217-4660  
Ikanih, Christian O; 4304 N 22nd St, Milwaukee, WI 53209  
Klieve, John E; 217 N Freeman Dr, Prt Washingt, WI 53074-2026  
Kufahl, Mark C; 2016 Pike Dr Apt 2, Fitchburg, WI 53713-3092  
Meier, Mark R, Sr; W2189 County Rd H, Poy Sippi, WI 54967-8447  
Niles, John P; N6078 W River Rd, Hilbert, WI 54129  
Rajek, Cory J; 2940 Mineral Point Ave, Janesville, WI 53548-3297  
Ramirez, David P; 1618 Main St, Union Grove, WI 53182  
Schockman, Gary E; 208 High St, Clinton, WI 53525  
Seifferlein, Christopher M; 402 Center Ave, Adell, WI 53001-1116  
Tillmann, Gary W; N 1245 St Johns Way, Oconomowoc, WI 53066  
Wenzel, Mark A; 302 Honeycrisp Dr, Beaver Dam, WI 53916-9256  
Zahner, Douglas J; N8092 County Rd Ay, Mayville, WI 53050-2510

#### Voting Lay

Blum, Carolyn J; 911 Tara Hill E, Hartford, WI 53027  
Buehler, Robert H; 1520 Vogt Dr #18, West Bend, WI 53055  
Burfeind, John D; 9600 N Lake Dr, Bayside, WI 53217  
Gehrke, Jason; 2219 S 82nd St, West Allis, WI 53219  
Heinzelman, James H; W 561 County Rd XX, Berlin, WI 54923  
Heitmann, Paul C; 345 N Perry Pkwy, Oregon, WI 53575-1432  
Konetzki, Alan R; 4519 Hunters Glen Dr, Sheboygan, WI 53083-1763  
Kuntz, William R; N7031 State Hwy 26, Juneau, WI 53039  
Lemke, Gregg P; 145 S Harrison 3, Lancaster, WI 53813  
McCumber, Timothy B; S8161 Kassner Rd Unit 1, Merrimac, WI 53561-9432  
Menden, George; 348 Evelyn Ave, Delafield, WI 53018-1717  
Moe, Jason N; 11409 W Hansen Rd, Evansville, WI 53536-8821  
Morgan, Malcolm L; 3057 N 55th St, Milwaukee, WI 53210  
Nohr, Donald E; 2628 Austin Pl, Beloit, WI 53511-2301  
Nygaard, Brian J; 1428 Nevada Ct, Sheboygan, WI 53081  
Perkins, Edward A; 4486 N White Hawk Dr, Appleton, WI 54913-8168



Peters, Mark J; 1549 Ostergaard Ave, Racine, WI 53406-4539  
 Senn, Robert J; 11307 W 7 Mile Rd, Franksville, WI 53126  
 Sitzman, Ronald S; 24228 Fish and Game Rd, Kiel, WI 53042-2346  
 Smedal, Nick; 3519 Lusan Dr, Cedarburg, WI 53012-9483  
 VanEss, Bill; 2906 S Cedar Ave, Holmen, WI 54636-8617  
 Vlach, William L; 1015 N 33rd St, Milwaukee, WI 53208-3235  
 Voigt, Richard A; N1802 15th Ave, Wautoma, WI 54982  
 Walther, Todd W; 8410 207th Ave, Bristol, WI 53104-9153  
 Weinhold, Dennis D; 228 S River Blvd #4, Plymouth, WI 53073  
 Wilant, Daniel B; 3537 S 2nd St, Milwaukee, WI 53207-3237

#### **Advisory Ordained**

Feldscher, Daniel R; 8812 Mary Dr, Mt Pleasant, WI 53406-3124  
 Meier, Ronald W; 4977 Stevens Ln, Oshkosh, WI 54904-6853

#### **Advisory Commissioned**

Fick, Jeffrey A; 802 Crestwood Dr, Waukesha, WI 53188-4448  
 Ladendorf, Gene W; 865 W Autumn Path Ln, Bayside, WI 53217-1605  
 Mercier, Gary L; 749 Homestead Trl, Grafton, WI 53024-1160  
 Pickelmann, Jonathon H; 980 Bartlett Dr, Oconomowoc, WI 53066-3457

#### **Southeastern District**

##### **Voting Ordained**

Alms, Paul G; PO Box 187, Catawba, NC 28609-0187  
 Bean, Matthew D; 9400 Redbridge Rd, North Chesterfield, VA 23236-3566  
 Blanke, Jonathan A; 45886 Skipjack Dr, Lexington Pk, MD 20653-3147  
 Campbell, Braun C; 7518 Havelock St, Springfield, VA 22150  
 Coats, Roy A; 4213 Vermont Ave, Baltimore, MD 21229-3517  
 Drosendahl, John C; 101 N Martin Rd, Goldsboro, NC 27530-7790  
 Ellis, Garett M; 1556 Putty Hillove, Towson, MD 21286  
 Fair, John W; 310 S Tremont Dr, Greensboro, NC 27403-1739  
 Gann, Jaim E; 12818 10th St, Bowie, MD 20720-3651  
 Gehrke, Wesley A; 1727 Parkview Ave #A, Norfolk, VA 23503  
 Jeffords, Matthew K; 1813 Hazel Dr, Florence, SC 29501-6337  
 Linthicum, Eric R; 13229 Clifton Rd, Silver Spring, MD 20904  
 Lissy, Andrew C; 5500 Ox Rd, Fairfax Station, VA 22039  
 Ludwig, David J; 1974 12th St Pl NE, Hickory, NC 28601-1649  
 Martin, Kevin W; 1500 Glenwood Ave, Raleigh, NC 27608-2338  
 Mc Clean, Charles L; 4 Upland Rd Apt 21, Baltimore, MD 21210-2273  
 Olson, Thomas L; 1540 Golf Course Rd, Columbus, NC 28722-5424  
 Ransdell, Charles E, Jr; 110 W Camden Wyoming Ave, Wyoming, DE 19934  
 Sorenson, Matthew D; 1003 2nd Ave Ext, Farmville, VA 23901  
 Stottlemeyer, William K; 3740 Resley Rd, Hancock, MD 21750-1717  
 Stout, Christopher T; 464 Jackson Park Rd, Kannapolis, NC 28083

##### **Voting Lay**

Booe, Kenneth; 55 Pipes Br, Murphy, NC 28906-8649  
 Boraas, Russell L; 15843 Greenwood Church Rd, Montpelier, VA 23192  
 Brauch, Gilbert M F, Jr; 4142 Wandering Ln NE, Hickory, NC 28601-8776  
 Callis, Bruce O; 154 Kirkcaldy Dr, Elkton, MD 21921-2974  
 Christians, Corey; 1524 Court Cir, Newton, NC 28658

Elgert, Elizabeth H; 103 Carnoustie, Williamsburg, VA 23188-7423  
 Hankins, Gary W; 14035 Canal Rd SE, Cumberland, MD 21502-6420  
 Heilman, Jon; 1304 Mcpherson Ct, Lutherville, MD 21093-5508  
 Henderson, Don; 1421 Revere Rd, Winston Salem, NC 27103  
 Henderson, Matthew L; 15491 Wheatfield Rd, Woodbridge, VA 22193  
 Kaetzel, Lawrence J; 86 Dolomite Dr, York, PA 17408  
 Kiser, Mark A; PO Box 56, Denver, NC 28037-0056  
 Klanderman, Eric; 13228 Pearsall Ln, Fairfax, VA 22033  
 Mabb, Wayne D; 110 Clair Dr, Cowpens, SC 29330  
 Mason, James M; 218 Saratoga Ln, New Bern, NC 28562-4860  
 Meyerhoff, Stanley; 8147 Indiantown Rd, King George, VA 22485  
 Post, Barry; 105 Dundalk Way, Cary, NC 27511  
 Randow, Charles; 1414 Belt St, Baltimore, MD 21230  
 Walls, George; 6821 Crofton Colony Ct, Crofton, MD 21032  
 Wesley, Allena L; 1410 Village Green Dr, Landover, MD 20785-4436

#### **Advisory Ordained**

Maack, Roy A; 2102 Lark Ct, Oviedo, FL 32765-5209  
 Seaman, William D; 5101 Duckdown Ct, Raleigh, NC 27604-6103

#### **Advisory Commissioned**

Bauer, Troy W F; 1310 Whitman Dr, Glen Burnie, MD 21061-4124  
 Bidwell, Jacob B; 308 Oak Manor Dr, Glen Burnie, MD 21061-5557  
 Lennox, Debra L; 206 High School Ave, Georgetown, DE 19947-1816  
 Waibel, Kenneth J; 733 Crosby Rd, Baltimore, MD 21228-1113

#### **Southern District**

##### **Voting Ordained**

Boldt, Louis A; 11143 Martin Ln, Tickfaw, LA 70466-3507  
 Cole, Christopher L; 333 Commerce St, Pensacola, FL 32507  
 Endrihs, James E; 103 Woodland Dr, Enterprise, AL 36330-1848  
 Lattimore, Warren L; 1625 Annette St, New Orleans, LA 70116-1322  
 Leigeber, Joshua P; 120 Alexandria Hwy, Leesville, LA 71446  
 Leigeber, Paul A; 2212 Clubhouse Dr, Lillian, AL 36549  
 Mac Kain, David E; 4648 N Gloster Apt 4A, Tupelo, MS 38804  
 Ninke, John H; 903 Bellemeade St SW, Hartselle, AL 35640-5012  
 Washington, Steven; 515 Fleetwood Dr, Selma, AL 36701

##### **Voting Lay**

Held, Eric H; 324 Sagewood Dr, Ridgeland, MS 39157-2527  
 Holland, Michael J; 1202 Chopin Dr, Bossier City, LA 71112  
 Kringel, Kimberly; 9045 Dawes Creek Dr, Theodore, AL 36582  
 Lawson, Harold L; 2222 Viscount Dr NW, Huntsville, AL 35810-4332  
 Myers, Willis R; 6429 Hickorywood Dr, Milton, FL 32570  
 Olmstead, Rob; 245 Helis Dr, Westwego, LA 70094  
 Schenck, Linda; 24227 Oalmann Rd E, Bush, LA 70431  
 Wilson, Abraham; 122 Charlton Ln, Calera, AL 35040  
 Wind, Michael P; 57 Daytona St N, Miramar Beach, FL 32550-8602

#### **Advisory Commissioned**

Beale, Zeal; 2462 Burgundy St, New Orleans, LA 70117

#### **Southern Illinois District**

##### **Voting Ordained**

Ball, Benjamin T; 6969 W Frontage Rd, Worden, IL 62097-2431  
 Clayton, Kirk M; 104 W State St, Mascoutah, IL 62258-1925  
 Girardin, Mark E; 814 E Calumet St, Centralia, IL 62801-4553

Hoem, Josemon T; 597 Stave Rd, Murphysboro, IL 62966  
 Hofferber, Mark J; 1130 Nassau Dr, Edwardsville, IL 62025-5128  
 Ill, Peter W; 503 E Washington St, Millstadt, IL 62260-1231  
 Kornacki, Alan R, Jr; PO Box 234, Campbell Hill, IL 62916-0234  
 Nebel, Mark A; 311 N Main St, Red Bud, IL 62278-1022  
 Prumm, Christen E; 22009 E 19th Rd, Nokomis, IL 62075-3719  
 Stallworth, Willie P, Sr; 6160 Lucille Ave, St Louis, MO 63136-4839  
 Wood, Eric R; 204 E Schumacher St, Okawville, IL 62271-2212

#### **Voting Lay**

Blotevogel, Walter D; 239 W Kell St, Worden, IL 62097-1025  
 Boehne, Curtis W; 21324 Sycamore Rd, Hoyleton, IL 62803-1202  
 Hutchinson, Donald J; 981 Weathervane Ln, Troy, IL 62294-3139  
 Johnson, Derek; 23204 E 24th Rd, Nokomis, IL 62075-3836  
 Keller, Brian J; 703 E 2nd St, O'Fallon, IL 62269-2216  
 Langrehr, Robert; 13237 Eagle Rd, Nashville, IL 62263  
 Mueller, Jeffrey D; 7804 State Route 156, New Athens, IL 62264-2606  
 Mueller, Ralph; 507 W German St, Chester, IL 62233  
 Sramek, Leslie K; 1219 W Main St, Mascoutah, IL 62258  
 Trammell, George; 200 Westernaire Dr, Marion, IL 62959-4817

#### **Advisory Ordained**

Mitkos, Leslie J, Jr; 911 S Main St, Concordia, MO 64020

#### **Advisory Commissioned**

Baginski, John C; 110 Delores Ln, Sparta, IL 62286-1910  
 Becker, William F; 1116 Teal Dr, Red Bud, IL 62278-2420  
 Lukomski, Lynn C; 900 Belsha St, New Athens, IL 62264-1502  
 Roth, Daniel C; 110 Foxbrush Dr, Belleville, IL 62221-4563

#### **Texas District**

##### **Voting Ordained**

Andrajack, Joseph P, Jr; 7106 Pace St, Amarillo, TX 79108-5848  
 Beck, Dustin M; 1529 Casa De Oro Dr, Corpus Christi, TX 78411  
 Bogs, Ronald A; 1510 Anvil Dr, Houston, TX 77090-2114  
 Bramich, Christopher J; 1500 Fm 156 S, Haslet, TX 76052-4030  
 Cain, John W; 9615 Oldenburg Ln, Houston, TX 77065  
 Cummins, Brian K; 1404 Rockdale Dr, Arlington, TX 76018  
 Davis, John F, Jr; 5810 3rd St, Katy, TX 77493  
 Eckert, Allan C; 3302 Canyon Creek Dr, San Angelo, TX 76904-6917  
 Gonzalez, Eloy S; 2505 W Northgate Dr, Irving, TX 75062-3264  
 Hill, Nathaniel W; 704 Frio St, Winchester, TX 78945-5235  
 Hintze, Kevin J; 6001 Fm 1105, Georgetown, TX 78626-1745  
 Jacobs, Matthew P; 140 New Wehdem Rd, Brenham, TX 77833-2943  
 Jarrett, James C; 408 Redbud Dr, Forney, TX 75126-9651  
 Kaiser, Paul M; 508 S Wells St, Edna, TX 77957-3741  
 Kitson, Robert J; 264 County Rd 143, Riesel, TX 76682-3752  
 Knippa, William B; 12505 Red Mesa Holw, Austin, TX 78739-7535  
 Leeland, David A; 19011 Village Dogwood Ct, Houston, TX 77084-4674  
 Mashburn, Joe Q; 2317 W Park Row Blvd, Corsicana, TX 75110-4988  
 Mittelstadt, Richard A; 815 St James, Seguin, TX 78155-7143  
 Murillo, David J; 4006 Chinkapin Oak, San Antonio, TX 78223  
 Ochsner, Timothy L; 8 Goldman Ln, Lampasas, TX 76550-3611  
 Pase, Robert J; 2825 Emerson Pl, Midland, TX 79705  
 Raddatz, John F; 14510 Kings Head Dr, Houston, TX 77044-5072  
 Reeves, Sean D; 303 N Ave O, Olney, TX 76374-1307

Richardson, Martin, Jr; 7325 Windhaven Rd, North Richland Hills, TX 76182  
 Schepmann, Daniel W; 18220 Upper Bay Rd, Houston, TX 77058-4127  
 Sinclair, Kenneth E; 8130 Blase Rd, Rosenberg, TX 77471  
 Singer, Christopher M; 5201 Spring Cypress Rd, Spring, TX 77379  
 Ticken, Russell W; 703 N Elm St, Denton, TX 76201-6903  
 Tiner, Robert J; 510 E Hempstead, Giddings, TX 78942  
 Tucker, William H; 19031 La Verita, San Antonio, TX 78258-4538  
 Turner, Richard T, Jr; 5220 Brigitte Ct, Groves, TX 77619-3200  
 Weiser, Delton R; 500 Windmill Rdg, Hutto, TX 78634-3238  
 Welmer, Donald N; 1801 W Plano Pkwy, Plano, TX 75075-8620  
 Westergren, Kevin T; 1500 W Anderson Ln, Austin, TX 78757-1453  
 Woelmer, James D; 440 Shiloh Dr, Allen, TX 75002-7108

#### Voting Lay

Averre, David L; 507 Corydon Dr, Huffman, TX 77336-2810  
 Bamsch, Neil; 25063 Lake Park Ct, Magnolia, TX 77355  
 Beard, Timothy P; 3549 FM 3061, Thorndale, TX 76577-8522  
 Bode, Eugene R; 208 S Hedwig St, Riesel, TX 76682-3002  
 Bohn, George W; 407 Osage St, Orange, TX 77630-6151  
 Boster, Brian J; 32010 Rolling Woods Trl, Fulshear, TX 77441-3823  
 Clemens, Mark; 4 Redlands Ct, Wichita Falls, TX 76308  
 Cunningham, Scott M; 1902 Rock Creek Dr, Grand Prairie, TX 75050-2234  
 De Young, Mark K; 11901 Swearingen Dr Apt 75, Austin, TX 78758-2254  
 Domel, Ernest; 3610 Rustling Oak, San Antonio, TX 78259-3627  
 Drager, Paul J; PO Box 352, Plainview, TX 79072  
 Duncan, Curtis W; 637 Daingerfield St, Pittsburg, TX 75686-2124  
 Duran, Allen G; 9908 Orion Dr, Temple, TX 76502  
 Fluegel, Kyle; 9717 Indian Ct, Fort Worth, TX 76244-5620  
 Glover, Michael C; PO Box 2354, Albany, TX 76430-8015  
 Goodwin, John B; 22225 CR 4103, Frankston, TX 75763  
 Harned, Wayne S; 16227 Oxbow Trl, Buda, TX 78610-9343  
 Headley, Matthew C; 2829 S Lakeline Blvd #126, Cedar Park, TX 78613  
 Hoehne, Donald W; 10 Sawgrass Ct, Laguna Vista, TX 78578  
 Kent, Paul F; 9611 S Petersham Dr, Houston, TX 77031-2913  
 Keuneke, Dennis A; 1129 Miles St, Rosenberg, TX 77471-3831  
 Knebel, Mark J; 21418 Fones Rd, Tomball, TX 77377-5831  
 Lowrey, Kathryn S; 2903 Redstone Dr, Arlington, TX 76001  
 Maturi, Ray; 6523 Mimosa Ln, Dallas, TX 75230-5209  
 Maxwell, Stephen J; 3017 Deer Trl, Mc Kinney, TX 75071-3437  
 Mc Daniel, Charles C; 3807 Almington Ln, Houston, TX 77088-5619  
 Medley, William E; 503 Tiffany Trl, Richardson, TX 75081-5617  
 Meyer, Mark W; 18186 Retriever Run, College Sta, TX 77845-5685  
 Patschke, Dennis R; 1029 Private Rd 8023, Lincoln, TX 78948-6469  
 Rohloff, Doug G; 477 Hidden Meadow Ct, Rhome, TX 76078-2169  
 Schultz, Victor E; 19503 Lockridge Dr, Spring, TX 77373-5526  
 Smith, James B; 143 Oak Ridge Dr, New Braunfels, TX 78132  
 Thomann, Michael W; 4011 45th St, Lubbock, TX 79413  
 Vlisides, Leslie K; 2217 Savoy St, Corpus Christi, TX 78414  
 Weir, Carlton D; 300 Sollock Dr, Devine, TX 78016  
 Woelfel, Larry; 2311 Marys Creek Ct, Pearland, TX 77581  
 Zuhn, Michael P; 3222 Forest Hill East Rd, La Grange, TX 78945-4479

#### Advisory Ordained

Abel, Alan E; 511 Angela Rd, Big Spring, TX 79720

Fleischhauer, Harold; 15722 Honolulu, Houston, TX 77040  
 Noack, Richard C; 6310 Elmgrove Rd, Spring, TX 77389-3618  
 O Shoney, Glenn R; 30131 Twin Creek Dr, Georgetown, TX 78626

#### Advisory Commissioned

Bangert, David J; 326 River Birch Trl, Garland, TX 75040-1163  
 Frieling, Gary M; 6200 Allegheny Trl, Plano, TX 75023-4408  
 Fritsche, Christopher R; 2228 Valleyview Blvd Apt 702, San Angelo, TX 76904-8083  
 Fritsche, Ronald W; 2371 Sul Ross St, San Angelo, TX 76904-5309  
 Hohle, Gwendolyn L; 2914 Briona Wood Ln, Cedar Park, TX 78613-3514  
 Landfried, Elizabeth A; 11006 Sage Hollow Dr, Austin, TX 78758-4235  
 Lund, Keith R; 1701 Camp Lone Star Rd, La Grange, TX 78945-6097  
 Mc Clain, Leann E; 107 Tomahawk, La Grange, TX 78945-5337  
 Staub, Michael S; 1903 Bethlehem St, Houston, TX 77018-1109

#### Wyoming District

#### Voting Ordained

Bott, David; PO Box 1016, Jackson, WY 83001  
 Grams, Jeffery W; 2218 Broadway, Scottsbluff, NE 69361  
 Preus, Mark A; 1062 Banock Dr, Laramie, WY 82072-6905  
 Sherman, Travis W; 622 Fairview Dr, Gordon, NE 69343-1316  
 Tucher, Jared C; 2313 Birch Ave, Gillette, WY 82718-5801

#### Voting Lay

Brown, Ronald D; 6390 Otoe Rd, Alliance, NE 69301-5074  
 Kuhlman, Robert W; 4452 E 22nd St, Casper, WY 82609  
 Lindahl, Tim; 1093 Rd 105, Sidney, NE 69162-4007  
 Mistarka, Vickie; PO Box 190, Burns, WY, 82053  
 Preis, John G; PO Box 29, Emblem, WY 82422-0029

## B. Advisory Representatives

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Wohlrabe, John C., St. Francis, WI

##### Third Vice-President, Central Region

Preus, Daniel, St. Louis, MO

##### Fourth Vice-President, West-Southwest Region

Murray, Scott R., Houston, TX

##### Fifth Vice-President, Great Plains Region

Nour, Nabil S., Sioux Falls, SD

##### Sixth Vice-President, East-Southeast Region

Esget, Christopher S., Alexandria, VA

##### Secretary

Hartwig, Raymond L., St. Louis, MO

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##### Chief Administrative Officer

Schultz, Ronald, St. Louis, MO

##### Chief Financial Officer

Wulf, Jerald C., St. Louis, MO

##### Chief Mission Officer

Robson, Kevin, St. Louis, MO

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 Cripe, Terry L., Ohio  
 Denninger, John R., Southeastern  
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 Fondow, Donald J., Minnesota North  
 Forke, Terry R., Montana  
 Gilbert, Dan P., Northern Illinois  
 Hagan, R. Lee, Missouri  
 Hardy, Jamison J., English  
 Henke, Barrie E., Oklahoma  
 Hennings, Kenneth M., Texas  
 Hill, John E., Wyoming  
 Lange, Peter K., Kansas  
 Lecakes, Derek G., Atlantic  
 Linnemann, Paul A., Northwest  
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 Maier, David P. E., Michigan  
 May, Daniel P., Indiana  
 Miller, Mark A., Central Illinois  
 Nadasdy, Dean W., Minnesota South  
 Newton, Robert D., California/Nevada/Hawaii  
 Paavola, Roger C., Mid-South  
 Sailer, Scott C., South Dakota  
 Saunders, Brian S., Iowa East  
 Scharr, Timothy J., Southern Illinois  
 Schultz, Kurtis D., Southern  
 Snow, Richard L., Nebraska  
 Steinbronn, Anthony J., New Jersey  
 Stoterau, Larry A., Pacific Southwest  
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 Walton, Gregory S., Florida-Georgia  
 Wicher, Chris C., Eastern  
 Wille, John C., South Wisconsin  
 Yeadon, Timothy R., New England

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##### Board

Briel, Steven C., Maple Grove, MN

##### Staff

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##### Board for International Mission

##### Board

Seter, Bernhard M., Grafton, ND

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Todd, Gregory N., US Navy

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**Executive Staff**

Braunersreuther, Jon M., Tomball, TX

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**Board of Directors**

Judd, Heather C., Casper, WY

## C. Staff and Guests

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**Audio/Visual**

Engfehr, William F., III, Collinsville, IL

**Building Operations**

Knehans, Barb, St. Louis, MO

**Chief Administrative Office**

Schave, Kim, St. Louis, MO

Schultz, Ronald, St. Louis, MO

**Church Relations**

Collver, Albert B., III, Manchester, MO

Johnson, Daniel S., Marshalltown, IA

Storkson, Darin D., St. Louis, MO

**Communications**

Strand, David, St. Louis, MO

**Convention Management**

Below, Barb, Fenton, MO

Marvin, Lynne, St. Louis, MO

Schultz, Ronald, St. Louis, MO

**Information Technology**

Balcer, James, St. Louis, MO

Engel, Rich, St. Louis, MO

Heins, Van, St. Louis, MO

Koehn, Myron, St. Louis, MO

Merseal, Josh, St. Louis, MO

Wudtke, Kevin, St. Louis, MO



#### **Legal Counsel**

Strand, Sherri, St. Louis, MO

#### **Mission Advancement**

Hofman, Mark, St. Louis, MO  
Scholz, Amy, Las Vegas, NV

#### **Parliamentarian**

Dickey, Chris, Kirkwood, MO

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Endicott, Georgia, St. Louis, MO  
Golter, Randall, St. Louis, MO  
Robson, Kevin, Kirkwood, MO  
Vieker, Jon D., Manchester, MO  
Vieker, Kim, Manchester, MO

#### **President's Page**

Krans, Dorothy, St. Louis, MO

#### **Secretary's Office**

Muhlke, Marie, St. Louis, MO  
Temme, Marvin L., Torrington, WY  
Weeke, Pam, St. Louis, MO

#### **Stage Managers**

Meyer, Michael, St. Louis, MO  
Smithson, Jeannie, St. Louis, MO

#### **Timekeepers**

Philp, Paul A., St. Louis, MO  
Totsky, David W., Milwaukee, WI

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Asbury, Rachel C., St. Louis, MO  
Berner, Tani, St. Louis, MO  
Greminger, Tami, St. Louis, MO  
Pratt, Rebekah, St. Louis, MO  
Schreder, Brenda K., Waterloo, IL  
Weeke, Pam, Fenton, MO

#### **Travel and Meeting Planning**

Foote, Suzie, St. Louis, MO  
Gritts, Kathryn, St. Louis, MO  
Marvin, Lynne C., Ballwin, MO

#### **Treasurer's Office**

Stroh, Ross, St. Louis, MO  
Wulf, Jerald C., St. Louis, MO

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Duncan, Gary, St. Louis, MO

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Bender, Peter C., Colgate, WI  
Bowers, Sandra J., Hamel, IL  
Freese, James, Milwaukee, WI  
Janssen, Matthew C., St. Louis, MO  
Magness, Phillip A., Broken Arrow, OK  
Rosebrock, Stephen M., Milwaukee, WI  
Weedon, William C., Hamel, IL

#### **GUESTS**

##### **Essayists**

Gray, Roosevelt, Jr., St. Louis, MO  
Ofgaa, Berhanu, Ethiopia  
Preus, Daniel, St. Louis, MO  
Rast, Lawrence R., Jr., Fort Wayne, IN

##### **International Lutheran Laymen League**

Buchholz, Kurt S., St. Louis, MO  
DeBeir, Jerome A., St. Louis, MO  
Krauss, Philip M, II, Westland, MI

##### **LCMS Presidents Emeritus**

Kieschnick, Gerald B., Georgetown, TX  
Kuhn, Robert T., Oviedo, FL

##### **Lutheran Immigration and Refugee Services**

Hartke, Linda, Baltimore, MD

##### **Lutheran Services in America**

Haberaecker, Charlotte, Washington DC

#### **Lutheran Women's Missionary League**

Ross, Patti, Tulsa, OK

#### **Lutheran World Relief**

Speckhard, Daniel, Baltimore, MD

#### **National Hispanic Lutheran Convention**

Borges, Adolfo, Orlando, FL

#### **Preachers**

Buss, Allan R., Belvidere, IL  
Esget, Christopher S., Alexandria, VA  
Mueller, Herbert C., Jr., St. Louis, MO  
Murray, Scott R., Houston, TX  
Nour, Nabil S., Sioux Falls, SD  
Seltz, Gregory, Chesterfield, MO  
Seying, Kou, St. Louis, MO  
Wille, John C., West Bend, WI  
Wohlraabe, John C., Jr., St. Francis, WI

#### **The Heritage Foundation**

Anderson, Ryan T., Washington DC

#### **Thrivent Financial**

Hewitt, Brad, Minneapolis, MN

#### **OTHER CHURCH BODIES (INTERNATIONAL)**

##### **Evangelical Lutheran Church in Kazakhstan**

Burtsev, Alexander, Almaty, Kazakhstan

##### **Evangelical Lutheran Church of Brazil**

Schroeder, Airton Scheunemann, Porto Alegre, Brazil

##### **Evangelical Lutheran Church of Ingria in Russia**

Haataja, Teemu, Helsinki, Finland  
Kugappi, Arri, Lappeenranta, Finland

##### **Evangelical Lutheran Church of Latvia**

Vanags, Janis, Riga, Latvia

##### **Evangelical Lutheran Church of Liberia**

Bolay, Amos, Monrovia, Liberia

##### **Evangelical Lutheran Free Church in Denmark**

Jensen, Leif G., Risskov, Denmark

##### **India Evangelical Lutheran Church**

Gambeeram, Raja, Vellore District Tanilnadu, India  
Monika Raj, Daniel, Nagercoil, India  
Samuel, J., Kolar Gold Fields, India

##### **Japan Lutheran Church**

Yoshida, Tatsuomi, Tokyo, Japan

##### **Lutheran Church—Canada**

Bugbee, Robert, Winnipeg, MB, Canada

##### **Lutheran Church in Norway**

Masvie, Torkild, Oslo, Norway

##### **Lutheran Church in Southern Africa**

Maragelo, Modise, Hatfield, South Africa

##### **Lutheran Church of Australia**

Henderson, John, North Adelaide, SA, Australia

##### **Portuguese Evangelical Lutheran Church**

Hiller, Adalberto, Ponte de Lima, Portugal

##### **Siberian Evangelical Lutheran Church**

Streltsov, Alexey, Novosibirsk, Russia

##### **South Sudan Evangelical Lutheran Church**

Bol, Nathaniel, Kenya, Africa

##### **The Lutheran Church of Nigeria**

Ekong, Christian, Akwa Ibom State, Nigeria, West Africa  
Wokoma, Charles, Nigeria, West Africa

##### **The Lutheran Church of Uruguay**

Müller, André Luiz, Montevideo, Uruguay

#### **OTHER CHURCH BODIES (NATIONAL)**

##### **Evangelical Lutheran Synod**

Obenberger, Glenn, Tacoma, WA

##### **Roman Catholic Archdiocese of Milwaukee**

Listecki, Jerome, Milwaukee, WI

##### **The American Association of Lutheran Churches**

Leins, Curtis, Fort Wayne, IN

##### **The Lutheran Ministerium and Synod—USA**

Spears, Ralph, Indianapolis, IN

##### **The North American Lutheran Church**

Wendel, David, Hilliard, OH

##### **Wisconsin Evangelical Lutheran Synod**

Huebner, James, Milwaukee, WI  
Schroeder, Mark, Waukesha, WI



# REGISTERED DELEGATES, REPRESENTATIVES, AND OFFICIAL ATTENDEES TABULAR SURVEY

Synod District or Other	Delegates, Representatives, and Others Present						
	Voting			Advisory			
	Pastors	Laymen	Total	District Pres. and Dist. Bd. of Directors	Ordained	Commissioned	Total
Atlantic	10	10	20	2	1	1	4
California-Nevada-Hawaii	15	14	29	3	1	3	7
Eastern	12	11	23	3	1	1	5
English	15	15	30	3	0	1	4
Florida-Georgia	19	20	39	3	3	6	12
Illinois, Central	17	15	32	2	1	2	5
Illinois, Northern	26	25	51	3	2	11	16
Illinois, Southern	11	10	21	3	1	4	8
Indiana	19	19	38	3	0	12	15
Iowa East	13	12	25	3	0	0	3
Iowa West	18	18	36	3	1	0	4
Kansas	15	15	30	3	1	3	7
Michigan	40	37	77	3	3	9	15
Mid-South	11	11	22	3	1	2	6
Minnesota North	17	18	35	2	1	1	4
Minnesota South	24	24	48	1	2	3	6
Missouri	28	27	55	3	4	9	16
Montana	5	5	10	1	1	1	3
Nebraska	23	23	46	3	1	4	8
New England	7	7	14	1	0	0	1
New Jersey	6	6	12	1	1	1	3
North Dakota	6	6	12	3	0	0	3
Northwest	20	20	40	2	1	5	8
Ohio	14	14	28	3	1	3	7
Oklahoma	9	9	18	3	1	1	5
Pacific Southwest	25	25	50	3	3	6	12
Rocky Mountain	14	14	28	3	1	6	10
SELC	4	4	8	2	0	0	2
South Dakota	8	8	16	3	0	1	4
Southeastern	21	20	41	3	2	4	9
Southern	9	9	18	1	0	1	2
Texas	36	37	73	3	4	9	16
Wisconsin, North	19	18	37	3	0	1	4
Wisconsin, South	26	26	52	3	2	4	9
Wyoming	5	5	10	2	1	1	4
Boards/Commissions							41
Officers/Officials/Staff/ Guests							88
Boards of Regents							9
Faculty Members							12
Missionaries/Chaplains							7
Ad Hoc Committee							0
District Youth Reps							0
TOTALS	567	557	1,124	89	42	116	404

## Comparative Figures

Delegates Present	1989	1992	1995	1998	2001	2004	2007	2010	2013	2016
Voting	1,139	1,166	1,177	1,185	1,188	1,241	1,239	1,207	1,195	1,124
Advisory and Others	363	361	379	377	382	392	380	380	432	404
Total	1,502	1,527	1,556	1,562	1,570	1,633	1,619	1,581	1,627	1,459

# 2016 CONVENTION FLOOR COMMITTEES

## KEY TO ABBREVIATIONS:

**C** = Chairman; **SVP** = Synod Vice President; **DP** = District President; **VOM** = Voting Ordained Minister; **VL** = Voting Layperson; **AOM** = Advisory Ordained Minister; **ACM** = Advisory Commissioned Minister; **AL** = Advisory Layperson

## DISTRICT ABBREVIATIONS:

**AT** = Atlantic; **CI** = Central Illinois; **CNH** = California-Nevada-Hawaii; **EA** = Eastern; **EN** = English; **FG** = Florida-Georgia; **IE** = Iowa East; **IN** = Indiana; **IW** = Iowa West; **KS** = Kansas; **MI** = Michigan; **MDS** = Mid-South; **MNN** = Minnesota North; **MNS** = Minnesota South; **MO** = Missouri; **MT** = Montana; **ND** = North Dakota; **NEB** = Nebraska; **NE** = New England; **NI** = Northern Illinois; **NJ** = New Jersey; **NOW** = Northwest; **NW** = North Wisconsin; **OH** = Ohio; **OK** = Oklahoma; **PSW** = Pacific Southwest; **RM** = Rocky Mountain; **SD** = South Dakota; **SE** = Southeastern; **SELC** = SELC; **SI** = Southern Illinois; **SO** = Southern; **SW** = South Wisconsin; **TX** = Texas; **WY** = Wyoming.

## Committee 1: NATIONAL WITNESS

**C:** Mark Miller (CI)  
**DP:** **Vice chair:** Derek Lecakes (AT)  
**VOM:** Roy Coats (SE); Eloy Gonzalez (TX); Thomas Harries (KS); Eric Linthicum (SE); Thomas Park (MNS)  
**VL:** Dennis Eickhoff (IN)  
**ACM:** Peter Keyes (MNN)

## Committee 2: INTERNATIONAL WITNESS

**C:** Donald Fondow (MNN)  
**SVP:** **Vice chair:** Nabil Nour (SD)  
**VOM:** Robert Roegner (EN); Matthew Wurm (SD); Karl Ziegler (NEB)  
**VL:** Clara Ball (MI); Donald Hutchinson (SI); Ann Winkler (NOW)  
**ACM:** Lucas Tanney (IE)

## Committee 3: MERCY

**C:** Lee Hagan (MO)  
**DP:** **Vice chair:** Kurtis Schultz (SO)  
**VOM:** Douglas Christian (IN); Christopher Stout (SE); Bruce von Hindenburg (PSW)  
**VL:** Deochand Bhagwatprasad (AT); Robert Hering (NEB)  
**AOM:** Bernard Seter (ND)  
**ACM:** Ruth McDonnell (MO)

## Committee 4: LIFE TOGETHER

**C:** Dan Gilbert (NI)  
**DP:** **Vice chair:** Richard Snow (NEB)  
**VOM:** Christopher Amen (SW); Ronald Bogs (TX); Paul Egger (IW); Scott Schilbe (MNS)  
**VL:** Peggy Beyer (NEB); Kent Seetin (IW)  
**ACM:** Allen Piepenbrink (MDS)

## Committee 5: THEOLOGY & CHURCH RELATIONS

**C:** Scott Murray (TX)  
**SVP:** **Vice chair:** Daniel Preus (MO)  
**DP:** Kenneth Hennings (TX)  
**VOM:** Stewart Crown (CNH); Sean Daenzer (ND); Daniel Galchutt (KS); Ryan Wendt (MT)  
**VL:** Roni Grad (EN); Willis Myers (SO); Andrea Pitkus (NI); Bill VanEss (SW)  
**ACM:** David Buchholz (MO)

## Committee 6: SEMINARIES

**C:** James Baneck (ND)  
**DP:** **Vice chair:** John Hill (WY)  
**VOM:** Benjamin Ball (SI); Daniel Grams (EN); Herbert Mueller, III (IE); Jacob Sutton (IN)  
**VL:** Charles Randow (SE); Leslie Sramek (SI)  
**ACM:** Dale Fish (MI)

## Committee 7: UNIVERSITY EDUCATION

**C:** Timothy Scharr (SI)  
**SVP:** **Vice chair:** John Wohlrabe (SW)  
**VOM:** Steven Briel (MNS); Steven Washington (SO); Keith Witte (OH)  
**VL:** David Hawk (IN); Mark Stern (NI); Charmayne Zieziula (EA)  
**ACM:** Ruth Otten (NI)  
**AL:** Gerhard Mundinger (IN)

## Committee 8: PAROCHIAL SCHOOLS

**C:** Dean Nadasdy (MNS)  
**SVP:** **Vice chair:** Christopher Esget (SE)  
**VOM:** Peter Bender (SW); Mark Nebel (SI); David Speers (CI)  
**VL:** David De Young (NI)  
**ACM:** Heather Judd (WY); Darin Koenemann (IN); Michael Staub (TX)

## Committee 9: FINANCE

**C:** Daniel May (IN)  
**DP:** **Vice chair:** Barrie Henke (OK)  
**VOM:** Brian Noack (AT); Terrence O'Brien (CI); Aaron Richert (MI)  
**VL:** Dennis Melstad (SD); James Tuell (RM); Robert Wurl (ND)  
**ACM:** William Sharpe (ND)

## Committee 10: STEWARDSHIP: FUNDING THE MISSION

**C:** Dwayne Lueck (NW)  
**DP:** **Vice chair:** Andrew Dzurovick (SELC)  
**VOM:** Kenneth Bomberger (MI); David Kuhfal (NEB); Derek Roberts (MDS)  
**VL:** Jason Gehrke (SW); Timothy Gibson (OH); Loren Johnson (IW)  
**ACM:** James Scriven (NOW)

## Committee 11: STRUCTURE & ADMINISTRATION

**C:** Terry Cripe (OH)  
**DP:** **Vice chair:** Jamison Hardy (EN)  
**VOM:** W. R. Rains (OK); Joshua Willadsen (MDS)  
**VL:** Frank Delgado (MT); Paula Krueger (NW); Ben Rolf (MNS); Marvin Schulteis (KS)  
**ACM:** Mark Bender (MO)

## Committee 12: ECCLESIASTICAL SUPERVISION & DISPUTE RESOLUTION

**C:** John Wille (SW)  
**DP:** **Vice chair:** Steven Turner (IW)  
**VOM:** Steven Billings (SW); Jeffery Grams (WY); David Mumme (MNS); Bruce Timm (MNN)  
**VL:** Eric Held (SO); Jon Kohlmeier (IE); Craig Timm (NW)  
**ACM:** Martha Milas (CI)

## Committee 13: ROUTES TO MINISTRY

**C:** Roger Paavola (MDS)  
**DP:** **Vice chair:** Allen Anderson (RM)  
**VOM:** Paul Clark (MI); Roger Gallup (NI); Kent Schaaf (CNH); Aaron Schian (EA)  
**VL:** Donald Pugh (RM); George Trammell (SI)  
**AOM:** Bruce Keseman (SI)  
**ACM:** David Berger (MO)

## Committee 14: CHURCH & CULTURE

**C:** Terry Forke (MT)  
**DP:** **Vice chair:** John Denninger (SE); Anthony Steinbronn (NJ)  
**VOM:** Paul Gregory Alms (SE); Adam Filipek (MO); Paul Undlin (MI)  
**VL:** Alan Brodbeck (NEB); Paul Lagemann (EN)  
**AOM:** John Pless (IN)  
**ACM:** Erik Ankerberg (TX)

## Committee 15: REFORMATION

**C:** Peter Lange (KS)  
**DP:** **Vice chair:** Scott Sailer (SD)  
**VOM:** Mark Bersche (OK); Dallas Dubke (CNH); Kevin Martin (SE); Richard Serina (NJ)  
**VL:** David Mietzner (PSW)  
**ACM:** Ashley Jensema (KS)

## Committee 16: FAMILY, YOUTH & YOUNG ADULTS

**C:** Timothy Yeadon (NE)  
**DP:** **Vice chair:** Robert Newton (CNH)  
**VOM:** Raymond Connor (NW); Justin Panzer (KS); Jay Winters (FG); Philip Zielinski (OH)  
**VL:** Rebecca Mayes (MO)  
**AOM:** Jacob Gilbert (SW)  
**ACM:** Jonathon Pickelmann (SW)

## Committee 17: PREACHING & CHURCH WORKER CONTINUING EDUCATION

**C:** Brian Saunders (IE)  
**DP:** **Vice chair:** Larry Stoterau (PSW)  
**VOM:** Paul Beisel (IE); John Telloni (SELC); Richard Zeile (MI)  
**VL:** Gary Euren (MNN); Steve Hunt (NOW); Mark Polzin (FG)  
**ACM:** Leann McClain (TX)

## Committee 18: WORKER WELLNESS

**C:** David Maier (MI)  
**DP:** **Vice chair:** Paul Linnemann (NOW)  
**VOM:** Allan Buss (NI); John Fleischmann (AT); Russell Johnson (MI); Jonathan Manor (NE)  
**VL:** Jeffery Albright (FG)  
**ACM:** Betsy Karkan (NI)

## Committee 19: REGISTRATION, CREDENTIALS & ELECTIONS

**C:** Gregory Walton (FG)  
**DP:** **Vice chair:** Chris Wicher (EA)  
**VOM:** Paul Biber (SELC); Bradley Stoltenow (RM); David Zirpel (IW)  
**VL:** Jon Dhuse (PSW); Jay Meyer (KS)  
**ACM:** Caren Vogt (NJ)

## Committee 20: COMMITTEE FOR CONVENTION NOMINATIONS

*Committee 20 Legend: C = Chairman; O = Ordained Minister; L = Layperson*

**C:** Ronald Garwood (WY)  
**O:** **Vice chair:** Russell Sommerfeld (NEB); **Secretary:** Martin Noland; Roger Gallup (NI); Dennis Heiden (MNS); Marvin Henschel (OK); William Meyer (AT); Mark Miller (CI); Dale Sattgast (SD);  
**L:** Dennis Coerber (NOW); Lee Dreyer (IW); William Gaik (FG); Gregory Miller (MO); Thelma Myers (SELC); David Piehler (NW); Richard Parker (CNH); Stan Weir (SO).



# CONVENTION SCHEDULE AS ADOPTED

## The 66th Regular Convention of The Lutheran Church—Missouri Synod July 9–14, 2016 • Wisconsin Center • Milwaukee, Wisconsin

Early in Session 1, the chair called attention to the Convention Schedule, noting changes to the tentative schedule that had been published previously. He asked for and received a motion and second to adopt the schedule as printed. A motion to amend the schedule “by moving all voting on resolutions related to Floor Committee 12 to no later than the end of business on Wednesday” was introduced and carried [Yes: 527; No: 518]. The Convention Schedule was adopted as amended [Yes: 974; No: 80]. The chair announced that it would adjust convention business to satisfy the amendment requirement.

### Sunday—July 10, 2016

*Exhibits open 10:00 a.m.–3:00 p.m. (Hall D, 3rd floor)*

- 8:00 Matins—Rev. Christopher Esget
- 8:45 Preparation for Opening Business Session
- 8:55 Convention Opening and Presentation of Gavel
- 9:00 Electronic Voting System
- 9:20 Registration, Credentials, and Elections (#19)
- 9:25 Standing Rules
- 9:40 Convention Schedule
- 9:50 President’s Report (Part 3)
- 10:20 Welcome and Greetings from Local Representatives
- 10:25 Welcome and Greetings from South Wisconsin District
- 10:30 Convention Essay—Rev. Dr. Lawrence Rast, Jr.  
*Upon This Rock: Repent, Confess, Rejoice*
- 11:00 International Mission (#2)
- 11:35 National Mission (#1)
- 12:00 Recess
- 1:30 Midday Prayer—Rev. Nabil Nour
- 1:55 Registration, Credentials, and Elections (#19)  
*(Announce presidential election result)*
- 2:00 Response from Newly Elected President
- 2:05 Registration, Credentials, and Elections (#19)  
*(Voting delegate registration report)*
- 2:10 Presentation of Slate and Balloting for First Vice-President
- 2:20 Presentation of Slate and Balloting for Central Regional Vice-President
- 2:30 Presentation of Slate and Balloting for East-Southeast Regional Vice-President
- 2:40 Presentation of Slate and Balloting for Great Lakes Regional Vice-President
- 2:50 Presentation of Slate and Balloting for Great Plains Regional Vice-President
- 3:00 Presentation of Slate and Balloting for West-Southwest Regional Vice-President
- 3:10 Election to Determine Ranking of Vice-Presidents
- 3:20 Committee for Convention Nominations  
*(Nominations from the floor for Secretary)*
- 3:40 Omnibus Resolution A
- 3:50 Routes to Ministry (#13) Introduction
- 4:20 Reformation (#15)
- 4:45 Mercy (#3)
- 5:30 Evening Prayer
- 6:00 Recess
- 7:30 LCEF Ice Cream Social (*Ballroom, 1st floor*)

### Monday—July 11, 2016

*Exhibits open 10:00 a.m.–3:00 p.m. (Hall D, 3rd floor)*

- 8:00 Service of Confession and Absolution—Rev. Herbert C. Mueller, Jr.
- 8:25 Greetings—Concordia Publishing House, Dr. Bruce Kintz
- 8:30 Structure and Administration (#11)
- 9:15 Church and Culture (#14)
- 9:50 Registration, Credentials, and Elections (#19)  
*(Balloting for Secretary of Synod and Regional Members of Synod Board of Directors)*
- 10:20 Convention Essay—Rev. Roosevelt Gray, Jr. *Upon This Rock: Repent*
- 10:50 Theology and Church Relations (#5)
- 11:30 Routes to Ministry (#13)
- 12:00 Recess
- 1:30 Responsive Prayer 2—Rev. Gregory Seltz
- 1:55 Minutes
- 2:00 Seminaries (#6)
- 2:35 Special Presentation—Ryan Anderson
- 3:15 Committee for Convention Nominations  
*(Nominations for Synod Board of Directors, other boards, CTCR, Board of Regents, synodwide entities)*
- 3:55 Special Presentation—Military Chaplains, Rev. Craig Muehler
- 4:05 Ecclesiastical Supervision and Dispute Resolution (#12)
- 4:55 Special Presentation—Honoring Missionaries
- 5:05 University Education (#7)
- 5:45 Closing Worship
- 6:00 Load buses for Concordia Wisconsin Dinner and Concert

### Tuesday—July 12, 2016

*Exhibits open 10:00 a.m.–3:00 p.m. (Hall D, 3rd floor)*

- 8:00 Matins—Rev. Kou Seying
- 8:25 Special Recognition—Newly Elected and Outgoing Praesidium
- 8:30 Routes to Ministry (#13)
- 9:40 Church and Culture (#14)
- 10:05 Convention Essay—Rev. Daniel Preus  
*Upon This Rock: Confess*
- 10:35 Ecclesiastical Supervision and Dispute Resolution (#12)
- 11:20 International Mission (#2)
- 12:00 Recess

1:30 Responsive Prayer 1—Rev. Dr. John Wohlrabe Jr.  
 1:55 Minutes  
 2:00 Registration, Credentials, and Elections (#19)  
*(Balloting for Synod Board of Directors, other boards, CTCR, Board of Regents, synodwide entities)*  
 2:45 Special Recognition—Former Officers of Synod and Special Church Body Guests in Attendance  
 2:55 Registration, Credentials, and Elections (#19)  
*(Balloting for Synod Board of Directors, other boards, CTCR, Board of Regents, synodwide entities)*  
 3:45 Special Recognition—Newly Elected and Outgoing Synod Board of Directors  
 3:50 Theology and Church Relations (#5)  
 5:10 Family, Youth, and Young Adults (#16)  
 5:45 Closing Worship  
 6:00 Recess  
*Alumni receptions (Hyatt Regency)*

### Wednesday—July 13, 2016

*Exhibits closed*

8:00 Matins—Rev. Allan Buss  
 8:25 Greetings—Lutheran Hour Ministries, Kurt Buchholz  
 8:30 Greetings—Lutheran Women’s Missionary League, Patti Ross  
 8:35 Life Together (#4)  
 9:15 Finance (#9)  
 9:55 Convention Essay—Rev. Dr. Berhanu Ofgaa *Upon This Rock: Rejoice*  
 10:25 Special Recognition—LCMS Presidents Emeriti  
 10:35 Parochial Schools (#8)  
 11:00 Stewardship: Funding the Mission (#10)  
 11:25 Seminaries (#6)

12:00 Recess  
 1:30 Commemoration of the Faithful Departed—Rev. Dr. John Wille  
 2:00 Minutes  
 2:05 Registration, Credentials, and Elections (#19)  
*(Balloting for Synod Board of Directors, other boards, CTCR, Board of Regents, synodwide entities)*  
 2:45 Omnibus Resolution B  
 2:55 Omnibus Resolution C  
 3:05 Registration, Credentials, and Elections (#19)  
*(Balloting for Synod Board of Directors, other boards, CTCR, Board of Regents, synodwide entities)*  
 3:50 Routes to Ministry (#13)  
 4:25 Structure and Administration (#11)  
 5:20 Preaching and Church Worker Continuing Education (#17)  
 5:45 Closing Worship  
 6:00 Recess  
 7:30 President-Elect’s Reception (*Ballroom, 1st floor*)

### Thursday—July 14, 2016

*Exhibits closed*

8:00 Matins—Rev. Dr. Scott Murray  
 8:25 Minutes  
 8:30 Worker Wellness (#18)  
 9:10 Ecclesiastical Supervision and Dispute Resolution (#12)  
 9:50 University Education (#7)  
 10:15 National Mission (#1)  
 10:40 Life Together (#4)  
 11:10 Unfinished Business  
 11:50 Itinerarium  
 12:00 Adjournment



# Convention Minutes

## Opening Worship Service Saturday, July 9, 2016

### *Opening Divine Service with Holy Communion*

The opening worship service of the 66th Regular Convention of The Lutheran Church—Missouri Synod was held in the Wisconsin Center in downtown Milwaukee under the theme “Upon This Rock: Repent, Confess, Rejoice.” The service was hosted by Peace Lutheran Church of Sussex, Wisconsin, with its pastor, Rev. Peter Bender, presiding. Rev. William Weedon, Director of Worship and LCMS International Center Chaplain, served as Assisting Minister.

The Council of Presidents of the Synod and the Presidents and Bishops of LCMS Partner Churches participated in the service and the distribution of the Sacrament. A choir of singers from Milwaukee-area LCMS congregations, conducted by Rev. Stephen Rosebrock, Kantor of Mount Olive Lutheran Church and Christian Day School, participated in the service. Dr. James Freese, Professor of Music at Concordia University Wisconsin, served as organist, and Cantor Phillip Magness of Immanuel Lutheran Church of Broken Arrow, Oklahoma, served as pianist. The Convention Brass Ensemble, Rachel Paul, and Rita Mitchell provided musical accompaniment.

Rev. Dr. Matthew C. Harrison, President of The Lutheran Church—Missouri Synod, preached the sermon based on the convention theme and Matthew 16:13–20. He recalled Martin Luther’s refusal to recant time and again, his statement to become one of great consequence for him and his day and also for ours: “I am neither able nor willing to recant.” President Harrison noted that this was Luther’s moment, and it was also the moment of the birth of our church. Now, as then, the future of our Lutheran Church does not depend on us, but “Upon This Rock,” the doctrine of the Word of God.

[The entire text of Dr. Harrison’s sermon is printed elsewhere in these 2016 *Convention Proceedings*.]

## Session 1 Sunday a.m. July 10, 2016

### *Matins*

For the Order of Matins, Rev. Christopher S. Esget, Sixth Vice-President of The Lutheran Church—Missouri Synod (East-Southeast Region) served as preacher, with Chaplain William Weedon serving as liturgist. Cantor Phillip Magness and instrumentalists Matthew Janssen, Eric Carlson, Erica Rosebrock, and Paul Tuskowski provided accompaniment and special music.

[The entire text of Rev. Esget’s homily is printed elsewhere in these 2016 *Convention Proceedings*.]

### *Convention Opening and Presentation of Gavel*

President Matthew C. Harrison called the assembly to order and called on Rev. Dr. Daniel Harmelink, Executive Director of Concordia Historical Institute, to present the historic gavel traditionally used by the chair to call Synod conventions officially to order. In presenting the gavel, Dr. Harmelink spoke of the unique history and inscriptions on the gavel, which is ordinarily on display at the Institute’s Lutheran History Museum in the LCMS International Center.

### *Committee 19: Registration, Credentials, and Elections*

President Harrison called upon Rev. Greg Walton, President of the Florida-Georgia District and chairman of Committee 19 (Registration, Credentials, and Elections), to introduce the electronic voting system.

Chairman Walton then presented the initial registration report, noting that a total of 1,136 voting delegates had pre-registered for the convention. He reported the following present for the opening of the convention:

Voting delegates	1,106
Advisory delegates	157
Advisory representatives	197
Special guests and others	73



**Secretary Raymond L. Hartwig**

A motion was introduced and carried to adopt the report of the committee [Yes votes: 1,037; No votes: 14]. The chair declared the presence of a quorum and then introduced those seated at the front who would be the most participant in the convention: the Council of Presidents, the Commissions on Handbook and Constitutional Matters, the Board of Directors, executive directors and staff, special international guests, Parliamentarian Chris Dickey, Secretary Raymond Hartwig, Assistant Secretary Marvin Temme, convention timekeepers Paul Philps and David Totsky, and those assisting the chair during the convention, including First Vice-President Herbert Mueller, Jon Vieker, Barbara Below, and Dorothy Krans.

### *Adoption of Standing Rules*

First Vice-President Herbert Mueller assumed the chair and called attention to the proposed Special Standing Rules for the convention, printed on pages 329–331 in Part 2 of the Sunday issue of *Today's Business (TB)* [and printed elsewhere in these 2016 Convention Proceedings]. After a motion to adopt the Special Standing Rules was introduced and during discussion, a motion was introduced to amend Rule 15 by adding a second-last sentence to the existing rule: “To ensure transparency and provide for greater harmony and unity in the convention, the queue will be made visible to the convention floor.” After discussion, the motion to amend Rule 15 was carried [Yes: 796; No: 241]. A second motion was introduced to amend Rule 2 by deleting the word “normally” in the first line. After discussion, a motion to end debate was introduced and carried [Yes: 993; No: 62], and the motion to amend Rule 2 failed [Yes: 95; No: 959]. This was immediately followed by the introduction of a motion to end debate on the main motion. This motion carried [Yes: 914; No: 145], and the main motion to adopt the Special Standing Rules as amended was also carried [Yes: 1,013; No: 52].

### *Convention Schedule*

The chair called attention to the Convention Schedule as published on pages 332–333 in Part 2 of the Sunday issue of *Today's Business*, noting changes from the tentative schedule that had been published previously. A motion to adopt the Convention Schedule was formally introduced. During discussion, a motion was introduced to “amend the Convention Schedule by moving all voting on resolutions related to Floor Committee 12 to no later than the end of business on Wednesday.” After clarification and discussion, a motion to end debate was carried [Yes: 971; No: 83] and the motion to amend the schedule also was carried [Yes: 527; No: 518]. Discussion continued on the main motion as amended until a motion to end debate was introduced and carried [Yes: 971; No: 84]. The Convention Schedule was then adopted as amended [Yes: 974; No: 80].

A quorum being present and the Convention Schedule having been adopted, Vice-President Herbert Mueller, using the historic gavel, declared the 66th Regular Convention of The Lutheran Church—Missouri Synod to be in session “in the name of the Father and of the Son and of the Holy Spirit.”

### *President's Report (Part 3)*

After offering numerous examples of atrocities and cultural decline past and present, President Harrison recalled that Jesus said, “Upon this rock I will build my church, and the gates of hell will not prevail.” This we believe even as we also believe Jesus' words

of forgiveness and promise. Even as Jesus and the apostles were bold, we, too, must go on the offensive and be bold.

President Harrison detailed a number of statistics from recent studies related to decline in numbers in the Synod due to societal changes, especially birthrate. But he also reminded the convention that our Synod and its congregations are greatly blessed, second to no other church body in message and capacity to make a difference worldwide.

President Harrison listed a number of outstanding issues to be addressed by the convention: lay deacon ministry; ecclesiastical supervision; Bylaw 3.8.3 and the Board for International Mission; movement toward a confederacy of districts and the role of ecclesiastical supervision; etc. He stated that one purpose of the Synod presidency is to keep districts together as one Synod and encouraged that we together boldly confess our faith so loudly that the nations may hear. He advocated the reelection of the current vice-presidents, speaking of their good working relationship and the support that he has received. He spoke similarly of the current Board of Directors. He also spoke of the difficulties and challenges faced by his family and how his family has benefitted from the experience.

[The entire text of Part 3 of the President's Report is printed elsewhere in these 2016 *Convention Proceedings*.]

### *Welcome and Greetings from the South Wisconsin District*

South Wisconsin District President John Wille welcomed delegates back to Milwaukee, noting it had been 45 years since the convention last met in his city. Calling President Harrison's and Vice-President Mueller's wives to the podium, he presented flowers to recognize the support they have provided to their husbands.

### *Convention Essay: “Upon This Rock: Repent, Confess, Rejoice”*

[The entire text of the essay by Dr. Larry Rast, President of Concordia Theological Seminary, Fort Wayne, is printed elsewhere in these 2016 *Convention Proceedings*.]

### *Committee 2: International Mission*

Minnesota North District President Donald Fondow, Chairman of Committee 2, introduced the work of his committee, advocating that now is the time to expand mission efforts in spite of all that would discourage us in our day, this time of crisis requiring movement forward. Res. 2-01 “To Thank God for Faithful Service of LCMS Missionaries” (*TB*, p. 49—preconvention issue) was read and introduced by the committee. During discussion, a motion to amend the resolution by striking its final resolve paragraph was introduced but failed [Yes: 178; No: 820] and discussion continued. When the chair advocated ending debate, he was supported by show of hands, and Res. 2-01 was adopted as presented [Yes: 928; No: 96].

Res. 2-02 “To Thank God for Increase in Number of LCMS Career Missionaries and Invite Further Increase and Support for Synod's Mission Work” (*TB*, p. 49—preconvention issue) was intro-

duced and discussed. After a motion to end debate was carried [Yes: 916; No: 100], Res. 2-02 was adopted as presented [Yes: 949; No: 66].

### *Committee 1: National Mission*

Committee 1 Chairman Mark Miller, President of the Central Illinois District, introduced his committee and its work. The committee then introduced Res. 1-01 “To Expand Evangelism and Encourage Use of *Every One His Witness*” (TB, p. 43—preconvention issue). After discussion, a motion to end debate was carried [Yes: 863; No: 171] and Res. 1-01 was adopted as presented [Yes: 778; No: 247].

Res. 1-02 “To Encourage Church Planting throughout the Synod and Supporting the ‘Mission Field: USA’ Initiative” (TB, p. 44—preconvention issue) was introduced by the committee. During discussion, a motion was introduced to amend the resolution by striking the fourth whereas paragraph: “WHEREAS, The LCMS needs to locate churches where the greatest populations of people are located.” The committee agreed to striking the paragraph. As discussion continued on the resolution, the chair noted that the Orders of the Day would soon need to be called. He put to the assembly the question whether it would be willing to close debate. The assembly agreed to close debate [Yes: 866; No: 157] and Res. 1-02 was adopted as changed [Yes: 767; No: 261].

## **Session 2** **Sunday p.m. July 10, 2016**

### *Midday Prayer*

After President Matthew Harrison called the convention back to order, the session began with the Order of Midday Prayer. Fifth Vice-President Nabil Nour provided the homily. Chaplain Peter Bender served as liturgist, and Cantor Phillip Magness served as organist. The youth choir of Trinity Lutheran Church of Lisle, Illinois, directed by James Marriott, and trumpet instrumentalists Matthew Janssen and Matthew Wolf provided special music.

[The entire text of Rev. Nour’s homily is printed elsewhere in these 2016 *Convention Proceedings*.]

### *Committee 19: Registration, Credentials, and Elections*

Committee 19 Chairman Greg Walton described the process that led to the election of the President of the Synod, noting the three final candidates and the numbers of votes received and declaring Matthew Harrison elected (TB, p. 334—Part 2, Sunday issue). During his response, President Harrison invited his family to the podium and introduced them to the assembly.

Committee Chairman Walton provided an update of the convention registration report, noting that the number of advisory representatives reported earlier was a miscalculation. He reported the following numbers of delegates and representatives registered and present for the convention:

Voting delegates	1,111
Advisory delegates	157
Advisory representatives	171

The report was approved by declaration of the chair without objection from the assembly.

### *First Vice-President Election*

Committee Chairman Walton then prepared the assembly for the election of the First Vice-President by providing a review of the process used to arrive at the five candidates on the ballot (TB, p. 335—Part 2, Sunday issue). President Harrison then called on the chaplain to lead the assembly in prayer before proceeding with the balloting for First Vice-President.

The results of the first (and only) ballot in the election of the First Vice-President were as follows:

Carl C. Fickenscher, II	52
<b>Herbert C. Mueller, Jr.</b>	<b>677 (declared elected)</b>
Scott R. Murray	158
Daniel Preus	86
John C. Wohlrabe, Jr.	58

### *Election of Regional Vice-Presidents*

Balloting continued for the regional vice-president positions, with the results as follows:

#### *Central Region Vice-President* (3-year term)

Luther C. Brunette	138
Charles J. Neugebauer	43
<b>Daniel Preus</b>	<b>601 (declared elected)</b>
Ronald D. Rall	59
Scott K. Seidler	201

#### *East-Southeast Region Vice-President* (3-year term)

Victor J. Belton	365	417
Jon T. Diefenthaler	119	78
<b>Christopher S. Esget</b>	<b>469</b>	<b>567 (declared elected)</b>
Robert E. Hartwell	48	
Jeffrey Eric Skopak	38	

#### *Great Lakes Region Vice-President* (3-year term)

Greg S. Griffith	67
C. William Hoesman	186
Randolph H. Raasch	97
Keith A. Speaks	54
<b>John C. Wohlrabe, Jr.</b>	<b>642 (declared elected)</b>

#### *Great Plains Region Vice-President* (3-year term)

<b>Nabil S. Nour</b>	<b>627 (declared elected)</b>
Thomas J. Pfotenhauer	72
Clint K. Poppe	86
Luke R. Schnake	71
Russell L. Sommerfeld	192

#### *West-Southwest Region Vice-President* (3-year term)

Ronald D. Burcham	131
Jonathan J. Coyne	42
<b>Scott R. Murray</b>	<b>614 (declared elected)</b>
Timothy D. Runtsch	176
William H. Tucker	93

## Multi-Ballot Election to Determine Ranking of Vice-Presidents Two through Six

### For 2nd Vice-President

Christopher S. Esget	124		
<b>Scott R. Murray</b>	<b>270</b>	<b>432</b>	<b>557</b>
<b>(elected 2nd Vice-President)</b>			
Nabil S. Nour	220	224	246
Daniel Preus	221	183	
John C. Wohlrabe, Jr.	225	229	254

### For 3rd Vice-President

Christopher S. Esget	135		
<b>Nabil S. Nour</b>	<b>350</b>	<b>479</b>	<b>563</b>
<b>(elected 3rd Vice-President)</b>			
Daniel Preus	215	155	
John C. Wohlrabe, Jr.	350	421	503

### For 4th Vice-President

Christopher S. Esget	214		
Daniel Preus	248		
<b>John C. Wohlrabe, Jr.</b>	<b>581</b>	<b>(elected 4th Vice-President)</b>	

### For 5th Vice-President

Christopher S. Esget	476		
<b>Daniel Preus</b>	<b>570</b>	<b>(elected 5th Vice-President)</b>	

### For 6th Vice-President

**Christopher S. Esget (elected 6th Vice-President)**

## Committee 20: Floor Nominations for Secretary of Synod Election

Committee 20 (Committee for Convention Nominations) Chairman Ronald Garwood called attention to the slate of candidates for the Office of Secretary provided by his committee and provided information regarding the nominating process. When President Harrison opened the floor for nominations, motions were introduced to nominate Rev. John P. Gierke of Conway, Arkansas, and Rev. Dan P. Gilbert of Hillside, Illinois, for the office of Secretary. By separate votes, John P. Gierke [Yes: 619; No: 398] and Dan P. Gilbert [Yes: 594; No: 433] were added to the slate. Noting no further interest in making floor nominations, the chair declared nominations closed.

### Omnibus Res. A

After a correction was noted (adding Overture 7-07 to the list), a motion was introduced to adopt Omnibus Res. A (*TB*, pp. 342ff.—Part 2, Sunday issue). During the discussion that followed, a motion was introduced to amend the resolution by striking Overtures 11-30 and 11-32. This motion failed (Yes: 492; No: 505). A motion was then introduced to add Res. 12-01A to the omnibus resolution, this resolution to be referred to the Council of Presidents for further study. After a brief recess was called by the chair to consider these intended actions, the Secretary of the Synod reported that all three of these actions were out of order. Overture 7-07 was discovered to be a resolution and not an overture, so that it and the attempted addition of Res. 12-01A were both out of order since this omnibus resolution is for overtures and not resolutions. It had also been learned that Overtures 11-30 and 11-32 had already been removed from the resolution by Committee 11, leaving Omnibus

Res. A without change except for the striking of Overtures 11-30 and 11-32. After further discussion, a motion to end debate was carried [Yes: 900; No: 126], and Omnibus Res. A was adopted as changed [Yes: 923; No: 97].

## Committee 13: Routes to Ministry

Vice-President Herbert Mueller assumed the chair of the convention and called on Committee 13 Chairman Roger Paavola to introduce the work of his committee. Res. 4-06A Task Force member Russell Sommerfeld was asked by the committee to use this first segment of the committee's time to provide an introduction to the resolutions related to the report of the task force that addressed the matter of licensed lay deacons. Chairman Mueller encouraged careful study of these materials in preparation for consideration of Res. 13-01A and 13-02A later in the convention.

[The text of Rev. Sommerfeld's presentation was published in the Monday issue of *Today's Business*, pp. 336ff.]

## Committee 15: Reformation

Vice-President Daniel Preus assumed the chair of the convention. He called on Committee 15 Chairman Peter Lange, President of the Kansas District, for his committee's report, who called the assembly's attention to Res. 15-01 "To Give Thanks for Gospel Focus of 'The Wittenberg Project'" (*TB*, pp. 186f.—preconvention issue) and called on Wittenberg Society Chairman Michael Kumm to provide a history of the project. Res. 15-01 was then formally introduced by the committee and, after discussion and a motion to end debate that was introduced and carried [Yes: 984; No: 37], Res. 15-01 was adopted as presented [Yes: 973; No: 37].

Res. 15-02A "To Encourage the Use of the Two-Hour Luther Documentary" (*TB*, pp. 377f.—Part 2, Sunday issue) was introduced by the committee and a video showing some of the documentary was aired. After discussion, a motion to end debate was carried [Yes: 1,005; No: 36] and Res. 15-02A was adopted as presented [Yes: 997; No: 23].

Res. 15-03 "To Commend Use of Resources Provided for Reformation 2017 500th Anniversary" (*TB*, pp. 187f.—preconvention issue) was introduced by the committee and adopted as presented without discussion [Yes: 988; No: 20].

Res. 15-04A "To Honor 500th Anniversary of the Reformation by Growing in the Word and Showing Christ to the World" (*TB*, p. 378—Part 2, Sunday issue) was introduced by the committee and, after discussion, adopted as presented [Yes: 996; No: 33].

Res. 15-06 "To Encourage Study of Augsburg Confession in Commemoration of 500th Anniversary of the Reformation" (*TB*, p. 386—Part 2, Sunday issue) was introduced by the committee and, after brief discussion, adopted as presented [Yes: 989; No: 32].

## Committee 3: Mercy

Committee 3 Chairman Lee Hagan, President of the Missouri District, introduced the work of his committee with words of Scripture and a video discussing the need for mercy in many ways every day. He then introduced Res. 3-01 "To Commend and Encourage Work of LCMS Disaster Response" (*TB*, p. 57—preconvention issue) on behalf of his committee which, after discussion, was adopted as presented by show of hands.



Committee Chairman Hagan introduced LCMS National Housing Support Corporation Executive Director Nicole Ridley to describe the work of her organization. On behalf of his committee, he then introduced Res. 3-02 “To Commend Work of LCMS National Housing Support Corporation” (*TB*, p. 58—preconvention issue) which, after discussion, was adopted as presented by voice vote.

Chairman Hagan also introduced Res. 3-05A “To Give Thanks to God and Encourage Support for the Ministries of Lutheran Immigration and Refugee Service, Lutheran Services in America, and Lutheran World Relief” (*TB*, p. 350—Part 2, Sunday issue), which was read in part by representatives from the three social service agencies. Extensive discussion followed until the chair, noting the Orders of the Day, asked whether the assembly was ready to end debate. Debate was ended [Yes: 855; No: 104] and Res. 3-05A was adopted as presented [Yes: 748; No: 227].

### *Evening Prayer*

Chaplain William Weedon, organist Phillip Magness, and soloist Jennifer Barnickel-Fitch led and accompanied the assembly in the Order of Evening Prayer.

## **Session 3 Monday a.m. July 11, 2016**

### *Service of Confession and Absolution*

Vice-President Herbert Mueller provided the homily for the Service of Confession and Absolution that opened the convention's second day. Chaplain William Weedon served as liturgist and Cantor Phillip Magness as organist, with special music provided by a choir from Peace Lutheran Church of Sussex, Wisconsin, and a brass trio (Matthew Janssen, Matthew Wolf, and Allison Schweitzer).

[The entire text of Vice-President Mueller's homily is printed elsewhere in these 2016 *Convention Proceedings*.]

### *Greetings—Concordia Publishing House*

After calling the meeting to order, President Harrison called on Dr. Bruce Kintz, President and Chief Executive Officer of Concordia Publishing House, for words of greeting. Dr. Kintz spoke of the critical work of CPH to “surround God's people with the Word of God” as the publishing arm of the Synod. A video presentation introduced some of the publishing house's latest products.

### *Committee 11: Structure and Administration*

Committee 11 Chairman Terry Cripe, President of the Ohio District, began his committee's presentation to the convention by directing the convention to Res. 11-01 “To Hold National and District Conventions Every Four Years” (*TB*, p. 128—preconvention issue). After the resolution was formally introduced by the committee and after extensive discussion, a motion was introduced to end debate on the resolution. The motion failed [Yes: 674; No: 382] and debate continued. After further discussion, a motion was again introduced to end debate, which motion was carried [Yes: 889; No: 160]. In the vote that followed, Res. 11-01 was not adopted [Yes: 470; No: 597].

Res. 11-03A “To Change Bylaws re District Convention Attendance as Prerequisite for Voting for Synod President” (*TB*, p. 354—Part 2, Sunday edition) was introduced by the committee. The chair called on CCM Chairman George Gude to explain how amendments to the Constitution and/or Bylaws may properly be made from the floor of the convention. Discussion of the resolution followed until the Orders of the Day prompted the chair to ask for a show of hands to determine whether the assembly wished to end debate. Debate was ended and Res. 11-03A was adopted as presented [Yes: 724; No: 334].

### *Committee 14: Church and Culture*

Committee 14 Chairman Terry Forke, President of the Montana District, was introduced to present the work of his committee. After a lighthearted exchange of comments with the chair regarding their mustaches, he formally introduced Res. 14-01 “To Encourage Intentional Leadership in Matters of Religious Freedom” (*TB*, p. 177—preconvention edition) on behalf of his committee. With Vice-President Scott Murray assuming the chair of the meeting, discussion continued until a motion was introduced to end debate. The motion was carried [Yes: 982; No: 84] and Res. 14-01 was adopted as presented [Yes: 976; No: 95].

Res. 14-05 “To Commend *In Christ All Things Hold Together: The Intersection of Science and Christian Theology*” (*TB*, p. 181—preconvention issue) was introduced by the committee. Discussion followed until a motion was introduced to end debate. The motion carried [Yes: 966; No: 68] and Res. 14-05 was adopted as presented [Yes: 982; No: 54].

Res. 14-06 “To Encourage Outreach to Muslim Neighbors” (printed on a separate handout) was introduced by the committee. After discussion, a motion was introduced to amend the resolution by adding a new second paragraph: “WHEREAS, Christ sends us as sheep among wolves and directs us to be wise as serpents and innocent as doves because men will deliver us to court (Matt. 10:16–17).” The committee was amenable to the change and the convention did not object to the addition. Discussion continued until the Orders of the Day were called.

### *Committee 19: Registration, Credentials, and Elections*

Vice-President Herbert Mueller, having assumed the chair, called on the chairman of the Registrations, Credentials, and Elections Committee for an updated registration report. Committee 19 Chairman Walton, reporting that 1,123 voting delegates had now registered, moved the adoption of his report. With no objection from the assembly, the motion was declared carried.

### *Balloting for Election of Secretary of Synod and Regional Members of the LCMS Board of Directors*

Committee 19 Chairman Walton prepared the convention for its vote for the election of the Secretary of the Synod. After reviewing the names on the ballot, he called for the vote, with the following result after a second ballot (ballots listed in columns):

*For Secretary of the Synod  
(3-year term)*

Bart Day	84
John Gierke	80



Dan Gilbert	222	358
David L. Mahsman	73	
Martin R. Noland	84	
Ken R. Schurb	86	
<b>John Wollenburg Sias</b>	<b>417</b>	<b>724 (declared elected)</b>

The same process was used for the election of regional lay members of the LCMS Board of Directors, with the following results:

#### For Regional Lay Members of the LCMS Board of Directors:

##### *East-Southeast Region* (6-year term)

Gilbert M. F. Brauch, Jr.	82	
<b>Keith Frndak</b>	<b>460</b>	<b>586 (declared elected)</b>
Jean Hanson	315	394
Stuart Nichols	83	67
Lloyd Wardley	49	

##### *Great Lakes Region* (6-year term)

<b>James W. Carter, Jr.</b>	<b>542 (declared elected)</b>	
Willard Ducharme	120	
Dale D. Gust	159	
Craig V. Timm	147	
Matthew Voigt	72	

##### *Great Plains Region* (6-year term)

Thomas R. Halvorson	165	191
<b>Larry Harrington</b>	<b>509</b>	<b>648 (declared elected)</b>
John P. Riley	105	
Robert P. Wurl	75	
Andrew Zoeller	184	214

##### *Convention Essay—"Upon This Rock: Repent"*

[The entire text of this essay by Rev. Dr. Roosevelt Gray, Executive Staff—LCMS Office of National Mission, is printed elsewhere in these 2016 *Convention Proceedings*.]

#### *Committee 5: Theology and Church Relations*

Before Committee 5 began its presentation, a delegate sought the attention of the chair and moved to amend Standing Rule 17 (*TB*, p. 18) by changing the rule from two minutes to one minute per speech at the microphone. After the motion was seconded, discussion continued until a motion to end debate was introduced. The motion to end debate carried [Yes: 790; No: 51], following which the motion to amend the standing rule failed [Yes: 353; No: 506].

Committee 5 Chairman Scott Murray, LCMS Vice-President, presented his committee's resolutions to the convention. Res. 5-01 "To Endorse Altar and Pulpit Fellowship with Lutheran Church in Norway" (*TB*, pages 69ff.—preconvention issue) was then formally introduced by the committee and briefly discussed. When the chair asked the assembly whether it was ready to end debate, the assembly responded in the affirmative and Res. 5-01 was adopted by voice vote (announced unanimous by the chair).

Res. 5-02 "To Endorse Altar and Pulpit Fellowship with Lutheran Church of Uruguay" (*TB*, pp. 71f.—preconvention issue) was introduced by the committee and adopted without discussion by voice vote (again announced as unanimous by the chair).

Res. 5-03 "To Recognize Iglesia Luterana en Guatemala as a Self-Governing Partner Church" (*TB*, pp. 73f.—preconvention issue) was introduced by the committee. During discussion, a delegate moved to bundle this resolution with two similar resolutions: Res. 5-04 "To Recognize Iglesia Luterana de Venezuela as a Self-Governing Partner Church" (*TB*, pp. 74f.—preconvention issue) and Res. 5-05 "To Recognize Evangelical Lutheran Church in Almaty and the District of Almaty—Republic of Kazakhstan as a Self-Governing Partner Church" (*TB*, pp. 75f.—preconvention issue) into one action. The convention voted to do so [Yes: 977; No: 25]. After Res. 5-03, Res. 5-04, and Res. 5-05 were briefly introduced, debate was ended by show of hands and the motion to adopt all three resolutions was carried unanimously.

Res. 5-06 "To Recognize Evangelical Lutheran Church of the Republic of Chile—IELCHI as a Partner Church" (*TB*, pp. 76f.—preconvention issue) was introduced by the committee. After Res. 5-06 was adopted by voice vote without discussion, the assembly fulfilled the resolve that was common to all of the foregoing resolutions by singing the Common Doxology.

Dr. Albert Collver, Director of Church Relations and Assistant to the President, introduced the representatives from these new church partners in attendance at the convention:

The Lutheran Church of Norway (Res. 5-01)

Provisional Bishop Torkild Masvie

The Lutheran Church of Uruguay (Res. 5-02)

Presiding Pastor André Luiz Müller

The Lutheran Church in Guatemala (Res. 5-03)

President Abdiel Orozco

The Lutheran Church of Venezuela (Res. 5-04)

President J. Elias Lozano

Evangelical Lutheran Church in Almaty and the

District of Almaty—Republic of Kazakhstan (Res. 5-05)

President Alexander Burtsev

Evangelical Lutheran Church of the Republic

of Chile (Res. 5-06)

President Christian E. Rautenberg

Res. 5-07 "To Affirm and Encourage Work of the International Lutheran Council (ILC)" (*TB*, pp. 77f.—preconvention issue) was introduced by the committee after the assembly was addressed by ILC representative Rev. André Luiz Müller, Presiding Pastor of the Lutheran Church of Uruguay, who spoke briefly of the importance of the treaty of communion between churches, referencing Philippians 2:2. Without discussion, the resolution was adopted by a standing vote.

Following the adoption of Res. 5-07, representatives of partner churches present for the convention were introduced by Rev. Dr. Albert Collver, Director of Church Relations and Assistant to the President:

Rev. André Luiz Müller (Lutheran Church of Uruguay)

Rev. Airtion Schroeder (Evangelical Lutheran Church of Brazil)

Bishop Alexander Burtsev (Evangelical Lutheran Church in Almaty and the District of Almaty—Republic of Kazakhstan)

Rev. Alexander Streltsov (Siberian Evangelical Lutheran

Church)

Rev. Tatsumi Yoshida (Japan Lutheran Church)

President Adalberto Hiller (Portugese Evangelical Lutheran Church)

Bishop Arri Kugappi (Evangelical Lutheran Church of Ingria in Russia)

Bishop Amos Boley (Evangelical Lutheran Church of Liberia)

### *Committee 13: Routes to Ministry*

Committee 13 Chairman Roger Paavola introduced the work of his committee and called on a committee member to read and formally introduce Res. 13-01A “To Exalt and Equip the Blessed Partnership between the Royal Priesthood and the Office of the Public Ministry” (*TB*, p. 371ff.—Part 2, Sunday issue). During the discussion that followed, the word “North” was added as a friendly amendment to the now-second-last resolve, subparagraph 2, after the word “multicultural.” An amendment was proposed and accepted to add to the resolution: “And be it finally *Resolved*, That the task force complete its work and present its recommendation to the Synod in 2018 for consideration at the 2019 convention.” A motion to amend the resolution by adding a final resolve paragraph that would “provide funding of \$200,000 per year for the next three years to truly equip the priesthood of all believers” was discussed until a motion to end debate was carried [Yes: 972; No: 70] and the motion to amend failed [Yes: 132; No: 936]. When discussion of the resolution resumed, a motion to end debate was carried [Yes: 937; No: 115], whereupon Res. 13-01A was adopted as changed and amended [Yes: 911; No: 159].

## **Session 4**

**Monday p.m. July 11, 2016**

### *Midday Prayer*

Chaplain Peter Bender served as liturgist for the Order of Midday Prayer. Rev. Gregory Seltz, Speaker of *The Lutheran Hour*, provided the homily based on Luke 15:11–32. Accompanying music was provided by Cantor Phillip Magness, keyboardist and soloist, and instrumentalists Rachel and Sarah May, Kara Rhode, Elisabeth Schneider, Rachel Paul, Jennifer Torkelson, Sophie Steger, and Rev. Fred Baue.

[The entire text of Rev. Seltz’s homily is printed elsewhere in these 2016 *Convention Proceedings*.]

### *Minutes*

A draft of the minutes for Sessions 1 and 2 was presented and approved, with editorial comments received by the Secretary to be incorporated in the final version that will be published in the 2016 *Convention Proceedings*.

### *Committee 6: Seminaries*

North Dakota District President James Baneck, Chairman of Committee 6, thanked his committee and introduced Res. 6-02 “To Uphold the Scriptural and Confessional Qualification for the Office of the Holy Ministry” (*TB*, pp. 90ff.—preconvention issue). After discussion, the chair tested the will of the assembly to end

debate. Debate was ended [Yes: 813; No: 224] and Res. 6-02 was adopted [Yes: 875; No: 177].

### *Special Presentation—Ryan Anderson*

Dr. Ryan Anderson was introduced as a special guest to speak on the Supreme Court’s ruling redefining marriage. He spoke of the distance that American society has come in no more than 50 years where marriage is concerned, and he spoke of what to expect going forward. Redefinition of marriage is taking reproductive technology and many other areas developed by heterosexual society to new levels. Schools are next in line for being at risk. Last will be the free exercise of religion. Three changes are behind these challenges: First, the challenge of secularism which says that religion has no role outside of the chapel, which has been aided by the collapse of the mainline churches. The second change is the growth of the state and of government regulations, with people of faith now having to justify their exceptions. The third change is the sexual revolution and its understanding of liberty as license. Where to place our focus? Respond from the substance of what we believe, with both a theology and a philosophy of the body and gender identity, and live out the truth in our own lives. Because we have failed to do this in the past, we have ourselves to blame.

[The entire text of this special presentation by Dr. Ryan Anderson is printed elsewhere in these 2016 *Convention Proceedings*.]

### *Committee 20: Committee for Convention Nominations*

Vice-President Christopher Esget assumed the chair and called on Dr. Ronald Garwood, former President of the Wyoming District and Chairman of the Committee for Convention Nominations, for the second part of his report to the convention. Dr. Garwood called attention to the committee’s printed report and reviewed the changes that have been made to the report since it was published in the *Biographical Synopses & Statements of Nominees* booklet that accompanied the *Convention Workbook*. The chair called upon the committee chairman for additional instructions before opening the floor for nominations.

Nominated from the floor were the following, in each case by a motion that was seconded and carried:

James D. Woelmer, Allen, TX, for Concordia Univ., Nebraska, Board of Regents [Yes: 759; No: 175]

Carol Fehrmann, Brooklyn Park, MN, for Concordia Univ., St. Paul, Board of Regents [Yes: 690; No: 212]

Paul P. Edmon, Medford, MA, for Concordia Sem., St. Louis, Board of Regents [Yes: 674; No: 171]

George W. Lowrey, Jr., Arlington TX, for LCMS Board of Directors [Yes: 584; No: 226]

Geoffrey B. McGuire, Dallas, TX, for Concordia Univ. Texas Board of Regents [Yes: 659; No: 158]

Rev. M. Alan Taylor, Galveston, TX, for Concordia Univ. Texas Board of Regents [Yes: 651; No: 152]

Mrs. Joy Anderson, Prior Lake, MN, for Concordia Univ., St. Paul, Board of Regents [Yes: 577; No: 181]

### *Special Presentation—Military Chaplains*

Vice-President Herbert Mueller assumed the chair and introduced Chaplain Craig Muehler, LCMS Director of Ministry to the

Armed Forces, who introduced three Missouri Synod active-duty chaplains representing the military chaplains of the Synod:

- Chaplain (Colonel) Jonathan E. Shaw, U.S. Army Europe Command Chaplain, Headquarters, Wiesbaden, Germany
- Capt. Gregory N. Todd, Chaplain Corps, USN, Chaplain of the U.S. Coast Guard
- Chaplain, Lt. Col. Gregory Jans, U.S. Air Force, the 60th Medical Group and David Grant Medical Center, Travis AFB, CA.

Chaplain Muehler showed a video of chaplains in action and spoke of the need for men like these to preach the Gospel and minister to active and veteran military and their families.

### *Committee 12: Ecclesiastical Supervision and Dispute Resolution*

Committee 12 Chairman John Wille introduced his committee and spoke of the function of ecclesiastical supervision in the Synod. He then introduced Res. 12-01A “To Restore Right of Accuser to Appeal when a District President Fails to Act or Declines to Suspend” (*TB*, p. 362—Part 2, Sunday issue), reading it in its entirety. During discussion, a motion was introduced to refer the resolution to the COP for further study. After discussion of the motion to refer, a motion to end debate on the motion was introduced and carried [Yes: 785; No: 271]. In the vote that followed, the motion to refer failed to carry [Yes: 495; No: 599]. Discussion of Res. 12-01A continued until a motion “to delay action until tomorrow” was introduced and discussed. A motion to end debate was carried [Yes: 747; No: 310], but the motion to delay action failed [Yes: 521; No: 542]. The chair called the Orders of the Day.

### *Special Presentation—Honoring Missionaries*

After a special prayer was offered for a tragic incident reported in St. Joseph, Michigan, the chair called on Dr. Ed Grimenstein of the Synod’s Office of International Mission executive staff for recognition of missionary families. At the time of the 2013 LCMS convention, the Synod had 68 career missionaries in the foreign mission fields, with approximately 35 spouses and 80 children. In response to an action by the last convention, that number has increased to 125 career missionaries at present, with 65 spouses and an additional 100 children, each a bright light in a dark world. Dr. Grimenstein emphasized that, more than “extras,” spouses and children are important to the field, and the OIM is dedicated to taking good care of them. He introduced a number of missionary families present at the convention.

### *Committee 7: University Education*

President Harrison assuming the chair, Committee 7 Chairman Timothy Scharf, President of the Southern Illinois District, began the committee’s presentation of its proposed resolutions with a video sharing the message and unique difference of the Synod’s Concordia University System. After reporting that his committee had withdrawn Res. 7-07 to allow further consideration of its subject matter, he called Dr. Dean O. Wenthe, President of Concordia University System, to the podium, who spoke of the multiple challenges faced by CUS boards of regents and called the CUS pres-

idents in attendance forward to introduce themselves and together “receive the encouragement of the assembly.”

Committee Chairman Scharf introduced Res. 7-01A “To Adopt Lutheran Identity Statement for CUS Institutions as Prepared by CUS Presidents” (*TB*, pp. 354ff.—Monday issue) on behalf of his committee. After the resolution was read in its entirety, the chair asked for a voice vote to end debate and Res. 7-01A was adopted as presented [Yes: 927; No: 43].

Res. 7-08 “To Celebrate 125th Anniversary of Concordia University, St. Paul, Minnesota” (*TB*, pp. 379f.—Monday issue) was next introduced by the committee. Res. 7-08 was adopted by voice vote, after which President Harrison offered the prayer of special thanksgiving and praise called for by the resolution.

Res. 7-05A “To Endorse Roster Status for Graduates of Classical Liberal Studies and Other Teacher Education Programs” (*TB*, pp. 364f.—Monday issue) was introduced by the committee chairman and its resolve paragraphs read by a committee member. The chair asked for the assembly’s consent to proceed directly to voting on the resolution. Hearing no objection, the chair called for the vote and Res. 7-05A was adopted as presented [Yes: 912; No: 39].

### *Closing Prayer*

After announcements, the chair called on Convention Chaplain William Weedon to provide an evening prayer.

## **Session 5 Tuesday a.m. July 12, 2016**

### *Matins*

Rev. Laokouxang (Kou) Seying, Associate Professor at Concordia Seminary, St. Louis, served as preacher, Chaplain Peter Bender as liturgist, and Cantor Phillip Magness as organist. Matthew Wolf, Paul Reske, Matthew Janssen, and John Jaeckel provided brass accompaniment.

[The entire text of Rev. Seying’s homily is printed elsewhere in these 2016 *Convention Proceedings*.]

### *Special Recognition*

President Harrison introduced the newly elected vice-presidents of the Synod according to their new ranking as determined by previous action of the convention:

Herbert C. Mueller, Jr.	First Vice-President
Scott R. Murray	Second Vice-President
Nabil S. Nour	Third Vice-President
John C. Wohlrabe, Jr.	Fourth Vice-President
Daniel Preus	Fifth Vice-President
Christopher S. Esget	Sixth Vice-President

### *Committee 13: Routes to Ministry*

As Committee 13 was called forward, the chair recognized the chairman of Committee 19: Registration, Credentials, and Elections Committee to receive the current voter registration report. Committee Chairman Greg Walton reported that the voter attendance report remained the same as last reported: 1,123 voting delegates. The chair noted that since the report remained the same as reported earlier, there would be no need to repeat its adoption.



As Committee 13 prepared to make its presentation, a delegate obtained the attention of the chair and requested that the chair use Special Standing Rule 13 to address Res. 12-01A. The delegate was informed that the use of that standing rule is at the discretion of the chair. President Harrison permitted the delegate to explain his reasons and thanked him for his request.

After introductory comments by Committee Chairman Roger Paavola, Res. 13-02A “To Regularize Status of Licensed Lay Deacons Involved in Word and Sacrament Ministry” (*TB*, pp. 373ff.—Part 2, Sunday issue) was introduced by the committee. During discussion, a motion to end debate was introduced but failed [Yes: 624; No: 431]. Discussion continued until the chair tested the will of the assembly to end debate [Yes: 774; No: 294]. With debate ended, Res. 13-02A was adopted as presented [Yes: 809; No: 277].

Res. 13-04A “To Clarify Colloquy Requirements” (*TB*, pp. 376f.—Part 2, Sunday issue) was introduced by the committee. After immediate discussion of the apparent faulty construction of the resolution’s whereas and resolve paragraphs, the committee determined that the second and third whereas paragraphs and the first resolve paragraph were to be a quotation that should have been indented. This matter resolved, discussion began on the content of the resolution. After additional concerns were expressed, the chair asked whether the assembly would object to referring the resolution back to the committee. There being no objection, Res. 13-04A was referred back to the committee.

Res. 13-03 “To Address Future Church Leadership Needs in Light of Current and Future Challenges” (*TB*, pages 174f.—preconvention issue) was introduced by the committee. During the discussion that followed, friendly amendments were offered to add “and Canada” to the third bullet of the first resolve, and to add a new final bullet to the same resolve: “• To explore the possibility of providing free seminary education.” The chair tested the will of the assembly to close debate [Yes: 973; No: 66]. With debate closed, Res. 13-03 was adopted as changed [Yes: 874; No: 147].

#### *Committee 14: Church and Culture*

Committee 14 Chairman Terry Forke brought forward Res. 14-06A “To Encourage Outreach to Muslim Neighbors” (reprinted since it was last discussed as Res. 14-06, the resolution now on p. 432 of *Today’s Business*—Tuesday issue). When asked by the chair whether it was ready to proceed with voting on the resolution, the assembly agreed to proceed to vote, and Res. 14-06A was adopted as changed during Session 3 [Yes: 945; No: 61].

Res. 14-02A “To Confess Sanctity of Marriage” (*TB*, p. 430—Tuesday issue) was introduced by the committee. During brief discussion, two amendments were offered and accepted as friendly amendments by the committee: to add the words “and schools” after “universities” in the third resolve; and to add the words “with gentleness and respect” after the word “prophetically” in the final resolve. When the chair asked and the assembly indicated its readiness to vote, Res. 14-02A was adopted as changed [Yes: 1,030; No: 15].

Res. 14-03A “To Respond Compassionately to Challenges to Biblical View of Marriage and Human Sexuality” (*TB*, p. 431—Tuesday issue) was introduced by the committee. During discussion, several suggested amendments were accepted as friendly amendments by the committee: to add the words “Law and” before the word “Gospel” in each occurrence in the third and fourth resolves; to replace

the words “struggle with” with the word “experience” in the third resolve; and to relocate “the Lord’s Supper” to follow the mention of “corporate and individual confession and absolution” in the third and fourth resolves. When the chair asked whether the assembly was willing to close debate, he heard no objection, and Res. 14-03A was adopted as changed [Yes: 1,004; No: 25].

#### *Convention Essay—“Upon This Rock: Confess”*

[The entire text of the essay by Dr. Daniel Preus, Vice-President of the Synod, is printed elsewhere in these 2016 *Convention Proceedings*.]

#### *Committee 12: Ecclesiastical Supervision and Dispute Resolution*

As Committee 12 prepared to continue its presentation of its resolutions, a delegate sought the attention of the chair to ask whether more time might be allowed for debate. When asked by the chair, the assembly supported the manner in which the chair was conducting the convention.

Res. 12-04A “To Expedite the Dispute Resolution and Suspension/Expulsion Processes” (*TB*, pp. 367ff.—Part 2, Sunday issue) was introduced and clarified by the committee. After discussion, a motion to end debate was carried [Yes: 830; No: 213] and Res. 12-04A was adopted [Yes: 648; No: 386].

Res. 12-06 “To Care for Returning Missionaries and Military Chaplains” (*TB*, p. 161—preconvention issue) was introduced by the committee. The chair asked whether there would be objection from the assembly if he were to proceed to a vote on the resolution after only one speaker. There being no objection, Res. 12-06 was adopted [Yes: 1,046; No: 4].

Res. 12-08 “To Provide Assistance to Lay Reconcilers Serving on Dispute Resolution, Hearing, and Final Hearing Panels” (*TB*, pp. 162f.—preconvention issue) was introduced by the committee. Discussion, including a friendly amendment to add the words “through the hearing facilitator” after “resource materials” in both new bylaw paragraphs, followed. The chair asked whether the assembly was willing to close debate. Hearing no objection, Res. 12-08 was adopted by voice vote.

Res. 12-11 “To Establish a Procedure Based on Article XI A 2 for Removal from Office of Officers of the Synod or a District (Other Than the Synod or a District President)” (*TB*, pp. 382f.—Part 2, Sunday issue) was introduced by the committee. The committee clarified that the final four paragraphs as printed (marked with double asterisks) were not to be considered a part of the resolution. After discussion, the chair asked the assembly whether it was ready to close debate. Debate was closed [Yes: 861; No: 183] and Res. 12-11 was adopted as clarified [Yes: 928; No: 146].

#### *Committee 2: International Witness*

Committee 2 Chairman Donald Fondow began his committee’s presentation with a video emphasizing the growth in missionary activity and in missionary care challenges. Res. 2-03 “To Commend and Support Synod’s International Schools and Their Role in the Church’s Mission” (*TB*, p. 51—preconvention issue) was then introduced by the committee. After discussion and suggestion of friendly amendments to the final resolve paragraph by adding the



words “in consultation with the Heads of School of our international schools” after the words “International Mission,” and by replacing the word “day” with “elementary” in subparagraph (1), the chair asked the assembly whether it was ready to vote. With no objection from the assembly, the vote was taken and Res. 2-03 was adopted as changed [Yes: 1,031; No: 12].

Res. 2-04 “To Reaffirm LCMS Military Chaplains’ Right for Free Exercise of Religion in Face of LGBT Inclusion in Armed Forces” (TB, pp. 52f.—preconvention issue) was introduced by the committee. During discussion, suggested amendments accepted by the committee as friendly amendments added the words “by any member of the Armed Forces, or by any public official, elected or appointed” to the sixth whereas paragraph, and replaced the word “children” with “family members” in the final resolve. Res. 2-04 was adopted as changed [Yes: 1,020; No: 7].

## Session 6 Tuesday p.m. July 12, 2016

### *Responsive Prayer 1*

Rev. Dr. John C. Wohlrabe, Jr., LCMS Second Vice-President from the Great Lakes Region, provided the homily for the Order of Responsive Prayer. Chaplain William Weedon served as liturgist, and Cantor Phillip Magness served as organist and accompanist for soloist Monique Nunes.

[The entire text of Dr. Wohlrabe’s homily is printed elsewhere in these 2016 *Convention Proceedings*.]

### *Minutes*

Vice-President Herbert Mueller, having assumed the chair, called attention to the minutes provided for Sessions 3 and 4 by the Secretary of the Synod. Secretary Hartwig noted one correction at the bottom of page 5 (there was no discussion after Res. 7-01A was introduced) and informed the assembly that the names of International Lutheran Council members and other guests would be added later when the final version of the minutes is prepared for publication in the *Convention Proceedings*. With no objection, the minutes were declared adopted.

### *Elections of Boards and Commission*

Committee 19 Chairman Greg Walton reported that 1,124 voting delegates were now registered. With no objection from the assembly, the registration report was adopted.

Chairman Walton, in preparation for the elections to follow, reminded the assembly of the rules that will govern the election process. Chaplain William Weedon offered a prayer when the elections were about to begin. The results of the balloting were as follows:

#### **LCMS Board of Directors (At Large)**

##### *For Lay Member (6-year term)*

Johnny “Crow” Buck	279
<b>Ed Everts</b>	<b>482 (declared elected)</b>

R. Lee Hagan, Sr.	154
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##### *For Minister of Religion—Ordained (Position 1) (6-year term)*

Eric Ini-Obong Ekong	208	238
<b>Michael L. Kumm</b>	<b>482</b>	<b>600 (declared elected)</b>
Jeffery T. Schrank	195	171
George W. Lowrey, Jr.	40	
M. Alan Taylor	62	

##### *For Minister of Religion—Ordained (Position 2) (6-year term)*

<b>Eric Ini-Obong Ekong</b>	<b>402</b>	<b>443</b>	<b>546 (declared elected)</b>
Jeffery T. Schrank	243	187	
George W. Lowrey, Jr.	31		
M. Alan Taylor	340	404	478

#### **Board for National Mission**

##### *For Individual Member Central Region (3-year term)*

Douglas M. Christian	82
Kenneth E. Lampe	135
<b>Martha J. Milas</b>	<b>536 (declared elected)</b>
Carl E. Rockrohr	163
Alan R. Stahlecker	87

##### *For Individual Member East-Southeast Region (6-year term)*

<b>Timothy J. Droegemueller</b>	<b>506 (declared elected)</b>
Tina G. Jasion	140
George E. Murdaugh	50
Matthew L. Popovits	139
Dien Ashley Taylor	172

##### *For Individual Member Great Lakes Region (3-year term)*

<b>Peter C. Bender</b>	<b>472</b>	<b>582 (declared elected)</b>
David C. Fleming	202	304
Christopher J. Neuendorf	82	
Randolph H. Raasch	115	
David P. Stechholz	139	152

##### *For Individual Member Great Plains Region (6-year term)*

Aaron J. Asmus	141
<b>Steven C. Briel</b>	<b>533 (declared elected)</b>
Russell L. Dewell	69
Dennis L. Heiden	147
Christopher Maronde	139

##### *For Individual Member West-Southwest Region (3-year term)*

Anne E. Bopp	194
Samuel Cosby	124
<b>Alfonso O. Espinosa</b>	<b>520 (declared elected)</b>
Mark R. Junkans	142

Anthony J. Schultz	56		
<i>For Layperson Central Region (6-year term)</i>			
John Frerking	196	181	
<b>Ernest E. Garbe</b>	<b>481</b>	<b>554</b>	<b>(declared elected)</b>
Frederick P. Guengerich	53		
Louis W. Kastens, III	57		
Sharon Rapp	226	290	
<i>For Layperson East-Southeast Region (3-year term)</i>			
Eunice Bailey	120		
Gilbert M. F. Brauch, Jr.	52		
<b>Julia Habrecht</b>	<b>664</b>		<b>(declared elected)</b>
Michael Killian	87		
Andrew Rullman	87		
<i>For Layperson Great Lakes Region (6-year term)</i>			
Robert Knox	397	421	421
<b>Crysten Sanchez</b>	<b>334</b>	<b>499</b>	<b>595 (declared elected)</b>
Matthew Voigt	52		
Joyce M. Voss	70		
K. Allan Voss	141	101	
<i>For Layperson Great Plains Region (3-year term)</i>			
Michael Borg	136		
<b>Carla M. Claussen</b>	<b>545</b>		<b>(declared elected)</b>
Robert E. Dunker	152		
Thomas R. Halvorson	152		
Jack H. Hildner	23		
<i>For Layperson West-Southwest Region (6-year term)</i>			
Jeffrey B. Arthurs	125		
<b>Carol A. Hack Broome</b>	<b>391</b>	<b>552</b>	<b>(declared elected)</b>
James Cullen	127	150	
Linda Stoterau	288	333	
Damon P. Tobias	78		

### Special Recognition—Special Church Body Guests

Dr. Albert Collver, Director of Church Relations and Assistant to the President, began his introduction of the special church body guests in attendance with the following comments:

All the ends of the world shall remember and turn to the Lord, and all the families of the nations shall worship before you” (Ps. 22:27).

On the day of Pentecost, the Lord undid the curse brought upon humankind, where their language was confused, and tribalism and racism began. At Pentecost, every person heard the Gospel proclaimed in his own language, and people were made into one family in Christ Jesus. Here in this world, we take great joy in recognizing those who share our view of Scripture and our confession, as well as those who seek it.

The current age provides an unprecedented opportunity for world Lutheranism. Alignments are shifting as is the center of world Christianity. In the first centuries after the apostles, Christianity centered in Northern Africa and spread to Europe and into Asia. Europe and then North America dominated world Christianity for more than 1,000 years. Today, as the churches of Europe and North America leave behind the truths of the Scriptures, world Christianity is shifting to the Global South, particularly Africa and Asia. Many of these churches are seeking the teaching held by the Missouri Synod and the churches of the International Lutheran Council (ILC). The time is now to engage these churches in partnership and walk beside them as they seek to increase their Lutheran identity and their faithfulness to the Holy Scriptures.

Including our partner churches, the Missouri Synod has relations with about 70 church bodies worldwide in about 55 countries. I would encourage you to take a look at the list of the churches the LCMS has engagement with (see Sunday’s *Today’s Business*, Part 1, beginning on p. 216). I would encourage you to take a look at the list of these churches and also read the letters received from more than 40 of these church bodies (Sunday’s *Today’s Business*, Part 1).

At this convention, we have present church leaders or representatives from approximately 20 countries (some of whom stand before you). Please allow me to introduce these guests to the LCMS convention:

### AFRICA

The Rev. Amos Bolay, Bishop, Evangelical Lutheran Church in Liberia

The Most Rev. Walter E. Obare, Presiding Bishop, Evangelical Lutheran Church in Kenya

The Rev. Benjamin Lemose, Evangelical Lutheran Church in Kenya

The Most Rev. Christian Ekong, Archbishop, Lutheran Church of Nigeria

The Rt. Rev. Modise Maragelo, Bishop, Lutheran Church in South Africa

The Rev. Nathaniel Nyok Bol, South Sudan Evangelical Lutheran Church

### ASIA

The Rev. S. Rajagambeeram, President, India Evangelical Lutheran Church

The Rev. J. Samuel, President Emeritus, India Evangelical Lutheran Church

The Rev. Dr. D. Monikaraj, Principal, Concordia Theological Seminary, India

The Rev. Tatsuomi Yoshida, Japan Lutheran Church

### AUSTRALIA

The Rev. John Henderson, Bishop, Lutheran Church of Australia

## EUROPE

The Rev. Leif G. Jensen, President, Evangelical Lutheran Free Church in Denmark

The Rt. Rev. Janis Vanags, Archbishop, Evangelical Lutheran Church of Latvia

The Rev. Torkild Masvie, Bishop, Lutheran Church in Norway

The Rev. Adalberto Hiller, President, Portuguese Evangelical Lutheran Church

The Rt. Rev. Arri Kugaapi, Bishop, Evangelical Lutheran Church of Ingria in Russia

The Rev. Teemu Haataja, Evangelical Lutheran Church

of Ingria in Russia

The Rev. Alexey Streltsov, Siberia Evangelical Lutheran Church

## LATIN AMERICA

The Rev. Airton Scheunemann Schroeder, Evangelical Lutheran Church of Brazil

The Rev. André Luiz Müller, President, Lutheran Church of Uruguay

## NORTH AMERICA

The Rev. Robert Bugbee, President, Lutheran Church—Canada

The Rev. Dr. Curtis E. Leins, Presiding Pastor, American Association of Lutheran Churches

The Rev. Glenn Obenberger, Evangelical Lutheran Synod

The Rev. Ralph Spears, President, The Lutheran Ministerium and Synod—USA

The Rev. David M. Wendel, North American Lutheran Church

The Most Rev. Jerome E. ListECKI, Archbishop of Milwaukee, Roman Catholic Church

The Rev. Mark Schroeder, President, Wisconsin Evangelical Lutheran Synod

The Rev. James Huebner, Wisconsin Evangelical Lutheran Synod

### Committee 19: Registration, Credentials, and Elections

Balloting continued following the special recognition of international guests.

### Commission on Theology and Church Relations

*For Minister of Religion—Ordained  
(6-year term)*

**Arlo W. Pullmann** 573 (declared elected)  
Paul Robert Sauer 357

*For Minister of Religion—Commissioned  
(6-year term)*

Adam S. Francisco 481

**Timothy D. Hardy** 495 (declared elected)

*For Layperson  
(6-year term)*

**Jack D. Kilcrease, III** 717 (declared elected)  
Charles R. Wiese 252

### Concordia Publishing House Board of Directors

*For Minister of Religion—Ordained  
(6-year term)*

Michael R. Knox 351  
**Alvin J. Schmidt** 637 (declared elected)

*For Minister of Religion—Commissioned  
(6-year term)*

**Mark L. Bender** 713 (declared elected)  
David O. Berger 268

*For Layperson (Position 1)  
(6-year term)*

Paul R. Fowler 82  
**Elaine Graff** 330 597 (declared elected)  
Paul W. Lagemann 117  
Natalie L. Oleshchuk 169 114  
Gretchen A. Roberts 225 278  
Charles H. Wolfmueller 83

*For Layperson (Position 2)  
(6-year term)*

Paul R. Fowler 57  
Paul W. Lagemann 140 231  
Natalie L. Oleshchuk 268 234  
**Gretchen A. Roberts** 463 746 (declared elected)  
Charles H. Wolfmueller 86

*For Layperson (Position 3)  
(6-year term)*

Paul R. Fowler 75  
Paul W. Lagemann 231  
**Natalie L. Oleshchuk** 576 (declared elected)  
Charles H. Wolfmueller 145

### Concordia University System Board of Directors

*For Minister of Religion—Ordained  
(6-year term)*

Mark P. Braden 255  
**Byron Northwick** 453 613 (declared elected)  
David P. Stechholz 299 394

*For Minister of Religion—Commissioned  
(6-year term)*

**Jonathon Giordano** 622 (declared elected)  
Carl J. Moser 361

*For Layperson (Position 1)  
(6-year term)*

**Ellen R. Lange** 478 656 (declared elected)  
Gerhard H. Munding, Jr. 279 219  
Mark F. Polzin 87

James Tallmon 168 142

*For Layperson (Position 2)*  
(6-year term)

**Gerhard H. Mundinger, Jr. 586 (declared elected)**

Mark F. Polzin 145

James Tallmon 263

#### **Lutheran Church Extension Fund—Missouri Synod Board of Directors**

*For Minister of Religion—Ordained/Commissioned*  
(3-year term)

David L. Bahn 447

**Benjamin D. Haupt 520 (declared elected)**

*For Layperson (Position 1)*  
(3-year term)

Chris A. Anderson 286 215

**Susan J. Elsholz 419 633 (declared elected)**

J. Michael Melchert 99

Richard T. Peltier 183 157

*For Layperson (Position 2)*  
(3-year term)

**Chris A. Anderson 564 (declared elected)**

J. Michael Melchert 103

Richard T. Peltier 335

#### **Board of Regents—Concordia Seminary, St. Louis**

*For Minister of Religion—Ordained*  
(6-year term)

William B. Knippa 334

**Harold L. Senkbeil 681 (declared elected)**

*For Layperson (Position 1)*  
(6-year term)

**Paul P. Edmon 294 436 537 (declared elected)**

Paul R. Hegland 244 354 472

Kurt E. Johnson 127

Adelaida Schlueter 202 228

Glenn Karl Weingarth 132

*For Layperson (Position 2)*  
(6-year term)

**Paul R. Hegland 400 490 596 (declared elected)**

Kurt E. Johnson 293 322 400

Adelaida Schlueter 215 197

Glenn Karl Weingarth 132

#### **Special Recognition—Newly Elected and Outgoing LCMS Board of Directors Members**

The chair called to the podium Board of Directors Chairman Michael Kumm to give recognition to the outgoing LCMS Board of Directors members: Rev. Victor Belton and Mr. Warren Puck. He also recognized the newly elected Secretary of the Synod, John Wollenburg Sias, who will serve as an *ex officio* member of the board, and the returning board member present at the convention,

Mr. James Carter, Great Lakes Regional lay member, reelected for a second six-year term.

#### **Committee 5: Theology and Church Relations**

Committee 5 continued its presentation of its proposed resolutions, introducing Res. 5-08 “To Commend and Encourage Informal Conversations with Wisconsin Evangelical Lutheran Synod (WELS) and Evangelical Lutheran Synod (ELS)” (*TB*, pp. 78f.—preconvention issue). Res. 5-08 was adopted without discussion as presented [Yes: 848; No: 17].

Res. 5-09 “To Commend and Encourage Interchurch Conversations with Anglican Church in North America (ACNA) and North American Lutheran Church (NALC)” (*TB*, pp. 79f.—preconvention issue) was introduced by the committee. Debate was ended (Yes: 837; No: 24) and Res. 5-09 was adopted as presented [Yes: 901; No: 26].

Res. 5-18 “To Commend the ‘A Theological Statement of Mission for the 21st Century’ for Synodwide Study and Use” (*TB*, p. 378—Monday issue) was introduced by the committee and, after brief discussion, adopted as presented [Yes: 917; No: 37].

Res. 5-10 “To Commend and Encourage Faithful Teaching of Article on Which Church Stands or Falls” (*TB*, pages 80f.—preconvention issue) was introduced by the committee and adopted as presented [Yes: 933; No: 25].

Res. 5-11A “To Protect Christian Consciences and Address Conscriptation of Women” (*TB*, pp. 352ff.—Monday issue) was introduced by the committee after striking out the third resolve paragraph. Debate was ended by voice and show of hands. Res. 5-11A was then adopted as changed [Yes: 946; No: 89].

Res. 5-12 “To Commend and Encourage Use of Luther’s Catechisms” (*TB*, pp. 83f.—preconvention issue) was introduced by the committee. A motion to end debate carried [Yes: 813; No: 130] and Res. 5-12 was adopted as presented [Yes: 928; No: 33].

Res. 5-13 “To Reaffirm Scriptural Teaching re Royal Priesthood and Office of Public Ministry” (*TB*, pp. 84f.—preconvention issue) was introduced by the committee. During brief discussion, the committee agreed to the insertion in the second-last resolve of the word “reading” before the word “study.” A motion to end debate was introduced and carried [Yes: 859; No: 127] and Res. 5-13 was carried [Yes: 867; No: 86].

Res. 5-14 “To Reaffirm Biblical Teaching on Man and Woman in the Church” (*TB*, pp. 85f.—preconvention issue) was introduced by the committee after it made a change in the second-last resolve by replacing the word “endorsed” with “commended.” During debate, the committee accepted a friendly amendment to add the parenthetical phrase “(*i.e.*, Office of the Public Ministry)” at the end of the second-last resolve’s paragraph (1). A motion also was introduced to remove paragraph (2) of the second-last resolve as printed on page 384 of Monday’s issue of *Today’s Business*. After discussion of the proposed amendment, a motion to end debate was carried [Yes: 708; No: 291] and the amendment failed [Yes: 358; No: 642]. Upon returning to discussion of the resolution, a motion to end debate was carried [Yes: 683; No: 321] and Res. 5-14 was adopted as changed [Yes: 683; No: 329].

Res. 5-15 “To Address Questions re the Sacrament of the Altar” (*TB*, pp. 86f.—preconvention issue) was introduced by the commit-



tee with one change in the first resolve, adding the parenthetical phrase “(see fifth whereas paragraph)” after the words “noted above.” A motion to end debate was introduced and carried [Yes: 831; No: 136] and Res. 5-15 was adopted as changed [Yes: 821; No: 167].

### *Committee 16: Family, Youth, and Young Adults*

With Vice-President Nabil Nour chairing the meeting, New England District President Timothy Yeadon introduced the work of his committee. The committee introduced Res. 16-01 “To Celebrate Ministry of Rev. Dr. Terry K. Dittmer” (*TB*, p. 190—preconvention issue). Res. 16-01 was adopted without discussion [Yes: 889; No: 36].

Res. 16-02A “To Make Strengthening Lutheran Families a Mission Priority” (*TB*, p. 379—Part 2, Sunday issue) was introduced by the committee. After discussion, a motion to end debate carried [Yes: 898; No: 40] and Res. 16-02A was adopted [Yes: 892; No: 47].

Res. 16-03 “To Encourage Christian Care and Discipling of Fathers” (*TB*, p. 191—preconvention issue) was introduced by the committee. A motion to amend the resolution by striking “Lutheran” in the last line of the final resolve was moved and seconded, but by a vote of 647 to 250, the convention determined not to consider the amendment. After debate was ended [Yes: 905; No: 26], Res. 16-03 was adopted as presented [Yes: 937; No: 21].

Res. 16-04 “To Increase Engagement of Lutheran Young Adults in Ministry and Service Work of LCMS” (*TB*, p. 192—preconvention issue) was introduced by the committee. After discussion, a motion to end debate was carried [Yes: 910; No: 19], and by a show of hands, Res. 16-04 was adopted as presented.

Res. 16-06 “To Encourage CTCR and Scouting Task Force to Move Quickly in Providing Guidance concerning Scouting” (*TB*, p. 387—Part 2, Sunday issue) was introduced by the committee and immediately adopted [Yes: 746; No: 35].

Res. 16-05 “To Increase Our Efforts to Retain College-Age Youth” (*TB*, pp. 192f.—preconvention issue) was introduced by the committee. After debate was closed by voice vote, Res. 16-05 was adopted as presented, also by voice vote.

### *Close of Day*

Chaplain William Weedon led the convention in a brief devotion to close the session, with Cantor Phillip Magness accompanying the hymn with the organ.

## **Session 7 Wednesday a.m. July 13, 2016**

### *Matins*

Rev. Allan Buss, Pastor of Immanuel Lutheran Church, Belvidere, Illinois, preached the homily. Chaplain William Weedon served as liturgist, and Cantor Phillip Magness assisted with organ and piano.

[The entire text of Rev. Buss’s homily is printed elsewhere in these 2016 *Convention Proceedings*.]

### *Greeting—Lutheran Hour Ministries*

Kurt Buchholz, President and CEO of Lutheran Hour Ministries, began his greeting with a video reminding the assembly

of the important role of the priesthood of all believers in the life of the Church, often during its most difficult moments. Lutheran Hour Ministries this year celebrates its 100th anniversary, which began with a meeting in Milwaukee. He was pleased to report that Lutheran Hour Ministries continues to reach new areas of the earth with its communications ministries, now heavily involving the Internet, Lutheran Hour Ministry’s newest mission field.

### *Greeting—Lutheran Women’s Missionary League*

Lutheran Women’s Missionary League President Patti Ross brought greetings and reminded the assembly that the LWML is an official auxiliary of the Synod, determined to be the best women’s organization of any church body, utilizing mission inspiration, mission education, mission service, and financial grants to carry out its mission service. The LWML’s current mission goal on the national level is \$2 million, with an additional \$5.5 million as its combined goal on the district level. Next year will be the 75th anniversary of the women’s meeting in Chicago that began the LWML organization, to be celebrated next June in Albuquerque, New Mexico.

### *Committee 12: Ecclesiastical Supervision & Dispute Resolution*

As the chair welcomed the return of Committee 12, a delegate offered a motion to bring back Res. 16-06 “To Encourage CTCR and Scouting Task Force to Move Quickly in Providing Guidance concerning Scouting” (*TB*, p. 387—Part 2, Sunday issue). After brief discussion, a motion was introduced to end debate, which was carried by a show of hands. In the vote that followed, the motion to bring back Res. 16-06 failed [Yes: 246; No: 750].

Committee 12 Chairman John Wille brought forward Res. 12-14 “Re the Right of an Accuser to Appeal when a District President Fails to Act or Declines to Suspend” (*TB*, p. 467—Wednesday issue), intended to take the place of Res. 12-01A already before the convention. President Harrison explained the purpose of this new resolution and then called on Council of Presidents Chairman Kenneth Hennings to assure the assembly of the council’s unanimous support. A proposed amendment to insert “or President of the Synod” after “District President” in the title was received by the committee as a friendly amendment. After brief debate, the chair called for a show of hands to determine whether to end debate. Debate was ended, and Res. 12-14 was adopted as changed [Yes: 996; No: 67].

The committee introduced a motion to postpone indefinitely any action on Res. 12-01A. With no objection from the assembly to the motion, Res. 12-01A was postponed indefinitely. President Harrison then called on Northwest District President Paul Linnemann to speak to the convention on matters that prompted the convention action.

Res. 12-02A “To Encourage Calling Church Workers on Candidate Status” (*TB*, pp. 366f.—Part 2, Sunday issue) was introduced by the committee. During the pro-con discussion that followed, the chair asked for any objection to voting on the resolution without further discussion. The chair hearing no objection, the convention adopted Res. 12-02A as presented [Yes: 1,033; No: 14].

Res. 12-03 “To Amend the Bylaws on Candidate Status” (*TB*, p. 157f.—preconvention issue) was introduced by the committee. The

chair hearing no objection to voting immediately on the resolution, Res. 12-03 was adopted as presented [Yes: 990; No: 35].

Res. 12-09 “To Update and Amend Dispute Resolution Process” (*TB*, pages 163ff.—preconvention issue) was introduced by the committee. With no objection raised to immediately voting on the resolution, Res. 12-09 was adopted as presented [Yes: 1,010; No: 27].

### *Committee 9: Finance*

Committee 9 Chairman Daniel May, President of the Indiana District, introduced the work of his committee and thanked its members for their service. The committee introduced Res. 9-01A “To Give Thanks to God for Increase in Sunday Offerings and Encourage Walking Together as Synod” (*TB*, pp. 367f.—Monday issue). Without discussion and with no objection from the assembly, the convention voted immediately and Res. 9-01A was adopted [Yes: 908; No: 39].

Res. 9-02A “To Assure Uniformity of Relationship and Asset Disposition Language in Governing Documents of Corporate Agencies of the Synod” (*TB*, pp. 368f.—Monday issue) was introduced by the committee. Without objection to voting on the resolution immediately, the convention adopted Res. 9-02A as presented [Yes: 910; No: 24].

Res. 9-03A “To Give Thanks and Encourage Participation in Funding of Synod Mission Work” (*TB*, pp. 369ff.—Monday issue) was introduced by the committee. Without objection to voting immediately on the resolution, Res. 9-03A was adopted as presented [Yes: 936; No: 35].

Res. 9-04A “To Improve Disclosures Related to Financial Gifts from God’s Stewards for Special Appeals” (*TB*, pp. 372f.—Monday issue) was introduced by the committee. Without objection from the assembly, the convention voted immediately by voice vote to adopt Res. 9-04A as presented.

Res. 9-05 “To Commend Work of LCMS Foundation” (*TB*, pp. 120f.—preconvention issue) was introduced by the committee. Without objection from the assembly, the convention voted immediately on the resolution, and Res. 9-05 was adopted by voice vote as presented. David Fiedler, President of the LCMS Foundation briefly addressed the convention.

### *Convention Essay—“Upon This Rock: Rejoice”*

[The essayist Dr. Berhanu Ofgaa serves as the General Secretary of the Ethiopian Evangelical Church Mekane Yesus (EECMY). The entire text of his essay is printed elsewhere in these 2016 *Convention Proceedings*.]

### *Special Recognition—LCMS Presidents Emeriti*

The convention welcomed and applauded the service of the former LCMS Presidents present for the convention, Dr. Robert Kuhn and Dr. Gerald Kieschnick, before joining in singing the Common Doxology.

### *Committee 8: Parochial Schools*

As Committee 8 came forward, a delegate brought forward the resolution printed in Tuesday’s *Today’s Business*, pp. 438f., “To Preserve the Authority and Clarity of the New Testament Scriptures.” After his motion was seconded and during discussion, a motion was

introduced to refer this resolution to the President of the Synod. A motion to end debate was introduced and carried [Yes: 823; No: 181] and the motion to refer was carried [Yes: 878; No: 137].

Committee 8 Chairman Dean Nadasdy, Minnesota South District President, introduced the work of his committee. Res. 8-01A “To Encourage and Strengthen the Lutheran Ethos of Our LCMS Early Childhood Centers, Elementary Schools, and High Schools” (*TB*, pp. 351f.—Part 2, Sunday issue) was then introduced by the committee. During the discussion that followed, the words “rostered and non-rostered” were added at the beginning of the third-last whereas paragraph, and the words “or Christian teachers in the LCMS teacher colloquy program” were added after “teachers” in #5 of the first resolve, and the words “a school by eagerly serving” were added after the word “supports” and before “the school” in #6—all as friendly amendments. The chair asked for and received the assembly’s support by voice vote to proceed with the vote on the resolution. Res. 8-01A was adopted as changed, also by voice vote.

Res. 8-02 “To Recruit and Equip Lutheran Administrators for Service in Early Childhood Centers and Schools” (*TB*, pp. 112f.—preconvention issue) was introduced by the committee. Without objection from the assembly to proceeding with the vote on the resolution immediately, Res. 8-02 was adopted as presented by voice vote.

Res. 8-03A “To Support the Quality and Sustainability of Lutheran Schools through Work of Blue Ribbon Committee on Lutheran Schools” (*TB*, pp. 353f.—Part 2, Sunday issue) was introduced by the committee. Without objection from the floor to proceeding to vote immediately, Res. 8-03A was adopted as presented by voice vote.

Res. 8-04 “To Preserve the Religious Freedom of Our Parochial Schools” (*TB*, p. 114—preconvention issue) was introduced by the committee. Debate was closed by voice vote, and Res. 8-04 was adopted as presented, also by voice vote.

### *Committee 10: Stewardship: Funding the Mission*

Committee 10 Chairman Dwayne Lueck, President of the North Wisconsin District, introduced the work of his committee. Res. 10-01 “To Recognize the Lutheran Church Extension Fund” (*TB*, p. 123—preconvention issue) was presented on behalf of the committee by LCEF President Rich Robertson, who also noted that LCEF had its beginning at a Milwaukee convention. After the resolution was formally introduced, the assembly agreed by voice vote and without objection to proceed directly to a vote on the resolution. Res. 10-01 was adopted as presented, also by voice vote.

Res. 10-02 “To Commend Startup of the Lutheran Federal Credit Union and Promote Its Ongoing Work” (*TB*, p. 124—preconvention issue) was introduced on behalf of the committee by credit union representative Tom Buuck. The assembly agreed to proceed to vote without discussion, and by voice vote adopted Res. 10-02 as presented.

Res. 10-03 “To Encourage Individuals, Congregations, and Districts in Cheerful and Voluntary Giving” (*TB*, pp. 124f.—preconvention issue) was introduced by the committee. The assembly agreed by voice vote to proceed to a vote on the resolution without discussion, and by voice vote Res. 10-03 was adopted as presented.

Res. 10-04 “To Encourage Faithful Teaching of Stewardship to People in Their Daily Vocations” (*TB*, pp. 125f.—preconvention issue) was introduced by the committee. The assembly agreed by voice vote to proceed to a vote on the resolution without discussion, and by voice vote Res.10-04 was adopted as presented.

Res. 10-05 “To Encourage Greater Use of LCMS Communication Resources” (*TB*, p. 126—preconvention issue) was introduced by the committee. The assembly agreed by voice vote to proceed to vote on the resolution without discussion, and by voice vote Res.10-05 was adopted as presented.

Res. 10-06 “To Promote the Use of Synodical Stewardship Services” (*TB*, p. 127—preconvention issue) was introduced by the committee. The assembly agreed by voice vote to proceed to a vote on the resolution without discussion, and by voice vote Res.10-06 was adopted as presented.

### Committee 6: Seminaries

Committee 6 Chairman James Baneck continued his presentation of the work of his committee. Res. 6-01 “To Create a Pastoral Formation Committee” (*TB*, pp. 89f.—preconvention issue) was introduced by the committee. The assembly agreed by voice vote to proceed to a vote on the resolution without discussion, and by voice vote Res. 6-01 was adopted as presented.

Res. 6-03 “To Affirm the Master of Divinity Route at the Synod’s Seminaries,” Res. 6-04 “To Encourage and Support the Global Seminary Initiative (GSI),” Res. 6-05 “To Encourage Movement toward an Alternative to Federal Student Loans for Seminarians,” and Res. 6-06 “To Encourage Use of Existing Training Programs for Pastoral Ministry in Immigrant and Challenging Ministry Settings” (*TB*, pp. 93ff.—preconvention issue) were, without objection from the assembly, bundled together and introduced by the committee as a single proposed action. After discussion, the assembly failed to end debate [Yes: 609; No: 345], but after brief additional discussion a motion to end debate was carried [Yes: 647; No: 297] and Res. 6-03, Res. 6-04, Res. 6-05, and Res. 6-06 were adopted as presented in a single action by hand vote.

Following the completion of the committee’s work, Dr. Berhanu Ofgaa, General Secretary of the Ethiopian Evangelical Church Mekane Yesus, offered comments regarding Res. 6-04 from the perspective of his church body, expressing appreciation to the Synod for the Global Seminary Initiative program.

## Session 8 Wednesday p.m. July 13, 2016

### Service of Commemoration of the Faithful Departed

The preacher for the Service of Commemoration was Rev. Dr. John Wille, President of the South Wisconsin District. Chaplain William Weedon served as liturgist. Cantor Phillip Magness, Monique Nunes, and a music ensemble (Angela Christopherson, Matthew Janssen, Eric Carlson, Allison Schweitzer, Paul Tuskowski, Paul Walter, and Rachel Paul) enhanced the service.

[The entire text of Dr. Wille’s homily is printed elsewhere in these 2016 *Convention Proceedings*.]

### Minutes

Vice-President Herbert Mueller called attention to the minutes for Sessions 5 and 6 as printed and distributed. After the Secretary of the Synod noted several changes, the minutes were approved.

### Committee 19: Registration, Credentials, and Elections

Committee 19 continued the balloting for remaining board positions, with the following results:

#### Board of Regents—Concordia Theological Seminary, Fort Wayne

*For Minister of Religion—Ordained*  
(6-year term)

<b>Ronald M. Garwood</b>	<b>635 (declared elected)</b>
Gerhard C. Michael, Jr.	332

*For Layperson (Position 1)*  
(6-year term)

Michael D. Lange	164
<b>Leo S. Mackay, Jr.</b>	<b>528 (declared elected)</b>
Bradd Stucky	110
Beverly Yahnke	196

*For Layperson (Position 2)*  
(6-year term)

Michael D. Lange	188
Bradd Stucky	393
<b>Beverly Yahnke</b>	<b>420 534 (declared elected)</b>

#### Board for International Mission

*For Minister of Religion—Commissioned/Ordained*  
*Central Region*  
(6-year term)

Peter N. Kirby	177	141
David A. Mommens	102	
Carl E. Rockrohr	209	243
<b>John F. Temple</b>	<b>454</b>	<b>621 (declared elected)</b>

*For Minister of Religion—Commissioned/Ordained*  
*East-Southeast Region*  
(3-year term)

Juan A. Gonzalez	279	297
Tina G. Jasion	93	
Gerhard C. Michael, Jr.	111	114
Johnson E. Rethinasamy	89	
<b>Roberto E. Rojas, Jr.</b>	<b>401</b>	<b>598 (declared elected)</b>

*For Minister of Religion—Commissioned/Ordained*  
*Great Lakes Region*  
(6-year term)

Jesse A. Burns	87
Jeffrey W. Pautz	137
Randolph H. Raasch	150
Edward A. Sikora, Sr.	77

**David P. Stechholz** 531 (declared elected)

*For Minister of Religion—Commissioned/Ordained  
Great Plains Region  
(3-year term)*

Bruce H. Lesemann	123	90	
Funghatou T. Lo	328	419	489
Gerald A. Paul	50		
<b>Bernhard M. Seter</b>	<b>430</b>	<b>504</b>	<b>541 (declared elected)</b>
Kenneth H. Zoeller	69		

*For Minister of Religion—Commissioned/Ordained  
West-Southwest Region  
(6-year term)*

Ronald D. Burcham	120		
<b>Samuel Cosby</b>	<b>492 (declared elected)</b>		
Jonathan J. Coyne	64		
Michael E. Gibson	203		
Jeffrey E. Shearier	98		

*For Layperson  
Central Region  
(3-year term)*

<b>Kristine Bruss</b>	<b>640 (declared elected)</b>		
Marguerite Christman	79		
Jerry M. Frese	111		
Eric Gates	116		
Dean Graumann	45		

*For Layperson  
East-Southeast Region  
(6-year term)*

Kermit W. Almstedt	223		
Michael Killian	105		
Stuart Nichols	62		
Clarence E. Riley, Jr.	47		
<b>James Wolf</b>	<b>539 (declared elected)</b>		

*For Layperson  
Great Lakes Region  
(3-year term)*

Robert Knox	76		
George Neuberger, Jr.	109		
Mary A. Rinda	186		
Matthew Voigt	45		
<b>K. Allan Voss</b>	<b>567 (declared elected)</b>		

*For Layperson  
Great Plains Region  
(6-year term)*

Krista Erickson	367	456	
Michael Onnen	64	48	
Ron Rathe	43		
Kirk Rosin	42		
<b>Robert K. Van Gundy</b>	<b>473</b>	<b>514 (declared elected)</b>	

*For Layperson  
West-Southwest Region  
(3-year term)*

Jeffrey B. Arthurs	36		
Jim Cullen	41		
<b>Terrence Lung</b>	<b>721 (declared elected)</b>		
Lois Peacock	115		
Ray Tacquard, Jr.	101		

**Board of Regents—Concordia College Alabama**

*For Minister of Religion—Ordained  
(3-year term)*

<b>Carl L. Beckwith</b>	<b>536 (declared elected)</b>		
Douglas Shamburger	452		

*For Minister of Religion—Commissioned  
(3-year term)*

<b>Deborah L. Rockrohr</b>	<b>670 (declared elected)</b>		
Lawrence E. Sohn	301		

*For Layperson (Position 1)  
(3-year term)*

Carol Gross Schmidt	365	418	
<b>James Tallmon</b>	<b>391</b>	<b>586 (declared elected)</b>	
David C. Thomas	244		

*For Layperson (Position 2)  
(3-year term)*

<b>Carol Gross Schmidt</b>	<b>669 (declared elected)</b>		
David C. Thomas	317		

**Board of Regents—Concordia College—New York**

*For Minister of Religion—Ordained  
(3-year term)*

Jon T. Diefenthaler	473		
<b>Jon M. Ellingworth</b>	<b>530 (declared elected)</b>		

*For Minister of Religion—Commissioned  
(3-year term)*

Mary E. Hilgendorf	470		
<b>Ross E. Stueber</b>	<b>514 (declared elected)</b>		

*For Layperson (Position 1)  
(3-year term)*

<b>James T. Jahnke</b>	<b>612 (declared elected)</b>		
David M. Wolf	377		

*For Layperson (Position 2)  
(3-year term)*

<b>David M. Wolf</b>	<b>905 (declared elected)</b>		
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**Omnibus Res. B**

The chair called attention to Omnibus Res. B (*TB*, p. 40—preconvention issue) and asked for a motion and second for its adoption. When the chair asked whether there would be objection to going directly to a vote, there was objection. He therefore asked the assembly whether it was ready to vote on the resolution and it voted to do so [Yes: 699; No: 249]. The motion to adopt Omnibus Res. B as printed was carried [Yes: 901; No: 72].

**Omnibus Res. C**

The chair called attention to Omnibus Res. C (*TB*, p. 41—preconvention issue). After the resolution was moved and seconded, it was noted that Overture 7-25 had been withdrawn from this resolution and had already been acted upon by the convention. The



motion to adopt Omnibus Res. C with Overture 7-25 deleted was carried by voice vote.

### Committee 19: Registration, Credentials, and Elections

Committee 19 completed the balloting for board positions, with the following results:

#### Board of Regents—Concordia University Chicago

*For Minister of Religion—Ordained  
(3-year term)*

<b>Roger B. Gallup</b>	<b>610 (declared elected)</b>
Martin E. Keller	283

*For Minister of Religion—Commissioned  
(3-year term)*

Carl J. Moser	251
<b>Mark P. Muehl</b>	<b>693 (declared elected)</b>

*For Layperson (Position 1)  
(3-year term)*

Ronald W. Dunbar	186
<b>Debra Grime</b>	<b>519 (declared elected)</b>
Mark O. Stern	269

*For Layperson (Position 2)  
(3-year term)*

Ronald W. Dunbar	258
<b>Mark O. Stern</b>	<b>700 (declared elected)</b>

#### Board of Regents—Concordia University, Irvine

*For Minister of Religion—Ordained  
(3-year term)*

<b>Scott C. Klemsz</b>	<b>526 (declared elected)</b>
Michael A. Morehouse	447

*For Minister of Religion—Commissioned  
(3-year term)*

<b>Jeffrey S. Beavers</b>	<b>731 (declared elected)</b>
Gary G. Gable	244

*For Layperson (Position 1)  
(3-year term)*

Richard P. Fielitz, Jr.	277
Peter K. S. Lee	310 330
<b>Sandra J. Ostapowich</b>	<b>392 650 (declared elected)</b>

*For Layperson (Position 2)  
(3-year term)*

Richard P. Fielitz, Jr.	455
<b>Peter K. S. Lee</b>	<b>533 (declared elected)</b>

#### Board of Regents—Concordia University, Nebraska

*For Minister of Religion—Ordained  
(3-year term)*

<b>Keith H. Grimm</b>	<b>351 507 (declared elected)</b>
Ray G. Mirly	129
Timothy J. Rynearson	113

James D. Woelmer	383 483
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*For Minister of Religion—Commissioned  
(3-year term)*

<b>Robert L. Cooksey</b>	<b>634 (declared elected)</b>
E. David Dolak	255

*For Layperson (Position 1)  
(3-year term)*

Timothy Hu	206 170
Jonathan M. Jank	151 132
<b>Jill M. Johnson</b>	<b>482 683 (declared elected)</b>
Marla A. Johnson	72
Glenn E. Van Velson	64

*For Layperson (Position 2)  
(3-year term)*

<b>Timothy Hu</b>	<b>697 (declared elected)</b>
Glenn E. Van Velson	300

#### Board of Regents—Concordia University, Portland

*For Minister of Religion—Ordained  
(3-year term)*

John E. Rethinsasamy	381
<b>Gregory N. Todd</b>	<b>594 (declared elected)</b>

*For Minister of Religion—Commissioned  
(3-year term)*

<b>Keith E. Brosz</b>	<b>623 (declared elected)</b>
Gary G. Gable	319

*For Layperson (Position 1)  
(3-year term)*

<b>Michael P. Borg</b>	<b>496 (declared elected)</b>
August C. Schwark	176
Andrew T. White	295

*For Layperson (Position 2)  
(3-year term)*

<b>August C. Schwark</b>	<b>529 (declared elected)</b>
Andrew T. White	419

#### Board of Regents—Concordia University, St. Paul

*For Minister of Religion—Ordained  
(3-year term)*

Larry J. Griffin	300
<b>David A. Kind</b>	<b>648 (declared elected)</b>

*For Minister of Religion—Commissioned  
(3-year term)*

<b>Mark J. L'Heureux</b>	<b>614 (declared elected)</b>
Carl J. Schoenbeck	336

*For Layperson (Position 1)  
(3-year term)*

Ronald W. Dunbar	151 98
Willis Robert Myers	311 331
Marvin H. Schulteis	108
<b>Amy S. Wenthe</b>	<b>384 542 (declared elected)</b>

*For Layperson (Position 2)  
(3-year term)*

Ronald W. Dunbar	287
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<b>Willis Robert Myers</b>	<b>519 (declared elected)</b>
Marvin H. Schulteis	166

#### Board of Regents—Concordia University Texas

##### *For Minister of Religion—Ordained (3-year term)*

R. Richard Armstrong	245	199	
<b>Nathaniel W. Hill</b>	<b>313</b>	<b>413</b>	<b>543 (declared elected)</b>
Geoffrey Brent McGuire	101		
M. Alan Taylor	283	352	414

##### *For Minister of Religion—Commissioned (3-year term)*

Stephen F. Eggold	441
<b>Mary Beth Gaertner</b>	<b>473 (declared elected)</b>

##### *For Layperson (Position 1) (3-year term)*

<b>Mark K. De Young</b>	<b>547 (declared elected)</b>
Peter H. Hames	108
Noreen L. Linke	283

##### *For Layperson (Position 2) (3-year term)*

Peter H. Hames	216
<b>Noreen L. Linke</b>	<b>740 (declared elected)</b>

#### Board of Regents—Concordia University Wisconsin

##### *For Minister of Religion—Ordained (3-year term)*

Allan R. Buss	433
<b>David C. Fleming</b>	<b>531 (declared elected)</b>

##### *For Minister of Religion—Commissioned (3-year term)*

<b>Lynnette Fredericksen</b>	<b>878 (declared elected)</b>
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##### *For Layperson (Position 1) (3-year term)*

<b>Kenneth Bowman</b>	<b>450</b>	<b>627 (declared elected)</b>
Deborah J. Davidson	173	140
Matthew W. Hurtienne	125	
Janice M. Wendorf	217	222

##### *For Layperson (Position 2) (3-year term)*

<b>Deborah J. Davidson</b>	<b>428</b>	<b>539 (declared elected)</b>
Matthew W. Hurtienne	127	
Janice M. Wendorf	411	429

#### Committee 13: Routes to Ministry

Res. 13-04B “To Clarify Colloquy Requirements” (*TB*, p. 467f.—Wednesday issue) had been referred back to the committee (see Session 5 minutes, Res. 13-04A). The committee noted that the bylaws governing colloquy are accompanied by a policy manual that contains much of what had once been in the bylaws, addressing the concerns previously raised during discussion of Res. 13-04A. Debate was ended [Yes: 738; No: 101], and Res. 13-04B was adopted by voice vote as presented.

The committee completed its work by calling attention to Res. 13-05 (*TB*, p. 176—preconvention issue), noting that its one over-

ture, Overture 13-48, had already been addressed by an earlier convention action, making it unnecessary to bring Res. 13-05 forward for convention action.

#### Committee 12: Ecclesiastical Supervision and Dispute Resolution

As Committee 12 was preparing to present its proposed resolutions, a delegate sought the attention of the chair and requested that the convention address Res. 3-04 “To Create Task Force for Study of Issues Relating to Procreation, Fertility, and Care for Unborn” (*TB*, pp. 59f.—preconvention issue), which had been bypassed earlier. The assembly voted to consider Res. 3-04 [Yes: 879; No: 79] and the chair asked the assembly whether it was ready to vote. Hearing no objection, he called for the vote and Res. 3-04 was adopted as printed [Yes: 924; No: 41].

Res. 12-05A “To Expand Composition of Hearing Panels (2.14, 2.15, 2.17)” (*TB*, pp. 374ff.—Monday issue) was introduced by the committee. The chair hearing no objection to calling the vote, Res. 12-05A was adopted as presented [Yes: 977; No: 40].

Res. 12-07A “To Clarify Definition of Dissent” (*TB*, pp. 370f.—Part 2, Sunday issue) was introduced and explained by the committee. After discussion by the assembly, a motion to end debate was introduced and carried [Yes: 680; No: 273] and Res. 12-07A was adopted as presented [Yes: 684; No: 244].

#### Committee 11: Structure and Administration

Committee 11 received assistance from CCM Chairman George Gude, who provided brief summaries for the assembly of the following resolutions which the committee wished to bundle into a single action by the convention as “housekeeping matters”:

- Res. 11-04B “To Change Bylaws re Certification and Verification of District Convention Delegates” (*TB*, p. 429—Tuesday issue)
- Res. 11-08A “District Administration and Electoral Circuit Requirements” (*TB*, pp. 357ff.—Part 2, Sunday issue)
- Res. 11-11 “To Clarify Convention Matters” (*TB*, pp. 143f.—preconvention issue)
- Res. 11-12 “To Clarify Synod Administration Matters” (*TB*, pp. 144ff.—preconvention issue)
- Res. 11-13 “To Update Bylaw 2.12.1.4 to Include Mention of Office of National Mission” (*TB*, pp. 149f.—preconvention issue)
- Res. 11-15A “To Amend Bylaw re Responsibilities of Commission on Constitutional Matters” (*TB*, pp. 373f.—Monday issue)
- Res. 11-17 “To Establish Representation at Synod Conventions for the Boards for National and International Mission” (*TB*, pp. 380f.—Part 2, Sunday issue)
- Res. 11-20 “To Clarify and Confirm the Distinction between Synod and Corporate Synod and to Provide Consistency for the Meaning of ‘Property of the Synod’ re Definition of Property of the Synod” (*TB*, pages 383f.—Monday issue)

Following the explanations provided, the chair asked the assembly whether it was ready to vote. Hearing no objection, he called for

the vote and the bundled resolution action that included Res. 11-04B, Res. 11-08A, Res. 11-11, Res. 11-12, Res. 11-13, Res. 11-15A, Res. 11-17, and Res. 11-20 was adopted as presented [Yes: 923; No: 32].

Res. 11-09 “To Allow Voting Privilege for Assistant Pastors” (*TB*, pp. 141f.—preconvention issue) was introduced by the committee and explained to the assembly. Hearing no objection, the chair called for the vote and Res. 11-09 was adopted as presented [Yes: 921; No: 58].

Res. 11-18 “To Clarify and Confirm the Distinction between Synod and Corporate Synod and to Provide Consistency for the Meaning of ‘Property of the Synod’ re Art. IV Powers” (*TB*, pp. 380f.—Monday issue) was introduced by the committee. The chair called for a vote to close debate [Yes: 913; No: 46]. He then called for a voice vote on the resolution and declared Res. 11-18 adopted as presented without opposing vote.

Res. 11-19 “To Clarify and Confirm the Distinction between Synod and Corporate Synod and to Provide Consistency for the Meaning of ‘Property of the Synod’ re Art. XI” (*TB*, pp. 381f.—Monday issue) was introduced and explained, its wording provided by legal counsel. The assembly agreed without objection to vote on the resolution, and Res. 11-19 was adopted as presented [Yes: 903; No: 66].

Res. 11-14 “To Clarify Function of Committee for Convention Nominations in Interim between Issuing Final Report and Convention” (*TB*, p. 150—preconvention issue) was introduced and explained. There was no opposition to an immediate vote, and Res. 11-14 was adopted as presented [Yes: 915; No: 22].

Res. 11-10 “To Authorize Review of Synod Nominations/Elections Processes” (*TB*, pp. 142f.—preconvention issue) was introduced by the committee with explanation. After brief discussion, Res. 11-10 was adopted as presented [Yes: 922; No: 46].

Res. 11-05 “To Revise and Enhance Nomination and Election Process for Regional Board Members” (*TB*, pp. 130ff.—preconvention issue) was introduced by the committee. A motion was introduced to amend the resolution by striking the sentence “Nominations may be received from persons or parties outside the region” from the wording of proposed Bylaw 3.12.2.8 (b). After discussion, debate was closed on the amendment [Yes: 859; No: 83], and in the vote on the amendment that followed, the amendment failed to be carried [Yes: 435; No: 540]. After discussion continued, the chair asked the assembly whether it was prepared to vote on the resolution. Hearing no objection, he called for the vote and Res. 11-05 was adopted without amendment [Yes: 731; No: 208].

Res. 11-07A “To Amend Constitution to Grant Lay Vote/Voice to Every Congregation” (*TB*, pp. 355ff.—Part 2, Sunday issue) was introduced by the committee. After discussion, a motion was introduced to end debate, which carried [Yes: 773; No: 176]. In the vote that followed, Res. 11-07A failed to receive the required two-thirds vote [Yes: 635; No: 321] and was not adopted.

### *Committee 17: Preaching and Church Worker Continuing Education*

Committee Chairman Brian Saunders, President of Iowa District East, introduced the work of his committee. Res. 17-03 “To Endorse ‘Preach the Word Project’ as Celebration of 500th Anniversary of Reformation” (pp. 195f.—preconvention issue) was

introduced by the committee. Without objection to proceeding with the vote, Res. 17-03 was adopted as presented [Yes: 854; No: 55].

Res. 17-04 “To Encourage Regular Sermon Evaluation by District Presidents and Circuit Visitors” (*TB*, pp. 196f.—preconvention issue) was introduced by the committee. During the discussion that followed, a motion was introduced to amend the resolution by striking the final resolve. A motion to close debate on the amendment was introduced and carried [Yes: 817; No: 86] and the amendment was defeated [Yes: 263; No: 669]. When attention returned to the resolution itself, no objection was raised to voting on the resolution, which was then adopted without amendment [Yes: 705; No: 228].

Committee 17 concluded its business by bundling Res. 17-01 “To Enhance Clergy Continuing Education” and Res. 17-02 “To Encourage Participation in Continuing Theological Education by Ministers of Religion—Commissioned and Lay Workers” (*TB*, pages 194f.—preconvention issue). Via a friendly amendment, the second resolve of Res. 17-01 was changed to read, “That pastors be encouraged to participate . . .” The chair asked and the assembly agreed that it was ready to vote on the bundled resolutions [Yes: 814; No: 102]. Res. 17-01 and Res. 17-02 were adopted with the single change to Res. 17-01 [Yes: 802; No: 123].

### *Closing Worship*

Chaplain William Weedon conducted the closing worship, with Cantor Phillip Magness and an instrumental ensemble (Matthew Janssen, Eric Carlson, Allison Schweitzer, Paul Tuskowski, Paul Walter, and Rachel Paul) providing musical accompaniment for the service.

## **Session 9 Thursday a.m. July 14, 2016**

### *Matins*

The final session of the 66th Regular Convention began with the Order of Matins. Rev. Dr. Scott R. Murray, Fourth Vice-President and West-Southwest Regional Vice-President, preached the homily. Chaplain William Weedon served as liturgist and Cantor Phillip Magness as organist, with Matthew Janssen (trumpet) and Dan and Jennifer Torkelson (singers) providing special music.

[The text of Dr. Murray’s homily is printed elsewhere in these 2016 *Convention Proceedings*.]

### *Minutes*

President Matthew Harrison called attention to the minutes for Wednesday, Sessions 7 and 8, as printed and distributed. After the Secretary of the Synod called attention to corrections in the fourth paragraph of the first page, changing “Res. 12-06” to “Res. 16-06,” the minutes were approved.

### *New Resolution*

Following approval of the minutes, several voting delegates sought the attention of the chair and received permission to present the new resolution printed on page 497 of the Thursday issue of *Today’s Business*, “To Amend Bylaw 3.3.3,” which was read as follows:

### To Amend Bylaw 3.3.3

WHEREAS, Bylaw 3.3.3 states, “The Secretary shall perform all the customary duties of a corporate secretary and shall serve as a voting member and the secretary of the Board of Directors of the Synod”; and

WHEREAS, The Rev. Dr. Hartwig has faithfully served as the Secretary of the Synod for the last 18 years, during four different administrations; and

WHEREAS, The work of the Secretary is tedious and often thankless and yet so very necessary for the smooth operation of our Synod; therefore be it

*Resolved*, That the title of this resolution be changed to read: “To Give Thanks to God for the Faithful Service of Rev. Dr. Raymond Hartwig”; and be it further

*Resolved*, That the Synod in convention rise in thanksgiving for Dr. Hartwig and his faithful service to Christ in The Lutheran Church—Missouri Synod (LCMS); and be it finally

*Resolved*, That the chaplain lead the assembly in a prayer of thanksgiving to our heavenly Father for providing such a man for service in the LCMS.

Submitted on behalf of a grateful Synod by  
Revs. Brian Noack, Ryan Wendt, and Philip Zielinski  
Pastoral delegates, Atlantic, Montana, and Ohio Districts

The resolution received a standing vote of approval, following which Chaplain William Weedon led the assembly in prayer.

### Committee 18: Worker Wellness

Committee 18 Chairman David Maier, President of the Michigan District, called the convention’s attention to Res. 18-01 “To Commend Work of Concordia Plan Services and Its President and CEO James Sanft” (*TB*, p. 198—preconvention issue). After its formal introduction by the committee and without discussion, Res. 18-01 was adopted as presented [Yes: 887; No: 24]. The assembly rose to sing the Common Doxology, after which James Sanft briefly addressed the assembly.

Res. 18-02A “To Task the Board for National Mission to Develop Policies for Assessing Worker Wellness and Making Recommendations for Worker Care” (*TB*, p. 469—Wednesday issue) was introduced by the committee. With no objection from the assembly, the chair called for the vote and Res. 18-02A was adopted as presented [Yes: 898; No: 14].

Res. 18-03A “Addressing Indebtedness of Church Work Professionals” (*TB*, p. 470—Wednesday issue) was formally introduced by the committee. During brief discussion, an amendment was proposed to add “and current church workers” at the end of the final resolve paragraph. The committee accepted the change as a friendly amendment. Without further discussion, Res. 18-03A was adopted as changed [Yes: 887; No: 14].

As the committee prepared to introduce its next proposed resolution, a voting delegate made a motion to amend the Special Standing Rules of the convention by adding the rule that “no friendly amendments be offered from the floor of the convention.” The motion seconded, the chair put the proposed amendment to a vote by the assembly and the motion failed [Yes: 413; No: 505].

Res. 18-04 “To Encourage Congregations, Ministries, and Church Workers to Develop an Intentional Wellness Care Plan” (*TB*, pp. 200f.—preconvention issue) was introduced by the committee. With no objection from the assembly, it proceeded to vote on the resolution without discussion. Res. 18-04 was adopted as presented [Yes: 871; No: 39].

Res. 18-05 “To Encourage District Presidents, Circuit Visitors, and Congregations to Utilize Resources Already Established for Ministerial Wellness” (*TB*, pp. 201f.—preconvention issue) was formally introduced by the committee. The chair hearing no objection to proceeding to vote without discussion, Res. 18-05 was adopted as presented [Yes: 883; No: 22].

Res. 18-06 “To Respectfully Decline Overtures 18-02 and 18-03” (*TB*, p. 202—preconvention issue) was introduced by the committee. The chair hearing no objection to proceeding to vote without discussion, Res. 18-06 was adopted as presented [Yes: 884; No: 23].

### Committee 4: Life Together

Committee 4 Chairman Dan Gilbert, President of the Northern Illinois District, called attention to his committee’s proposed resolutions, and Res. 4-01, “To Celebrate 175 Years of Combined Ministry and Service of LWML and ILL” (*TB*, p. 62—preconvention issue), was introduced by the committee. The chair hearing no objection to voting without discussion, the assembly voted on the resolution by standing and singing the Common Doxology. Res. 4-01 was adopted as presented.

Res. 4-02A “To Reaffirm *Witness, Mercy, Life Together* as the Mission and Ministry Emphasis for the 2016–2019 Triennium” (*TB*, p. 347—Monday issue) was introduced by the committee. With no objection to proceeding directly to the vote, Res. 4-02A was adopted as presented [Yes: 859; No: 21].

Res. 4-03B “To Convene Task Force to Review Recognized Service Organization Program and Bylaws” (*TB*, pp. 428f.—Tuesday edition) was introduced by the committee. During discussion, a motion to amend the resolution by adding a clinical pastoral educated chaplain to the membership of the proposed task force was, after response by the committee, withdrawn. When the assembly was ready to vote, Res. 4-03B was adopted as presented [Yes: 742; No: 57].

Res. 4-04A “To Appeal to LCMS Congregations, Workers, and Institutions within Christian Freedom and for Love’s Sake to Retain a Common Order of Service for the Lord’s Supper” (*TB*, pp. 349f.—Monday issue) was introduced by the committee. During discussion, a proposed amendment was accepted as a friendly amendment by the committee to add the phrase “which includes praying the Lord’s Prayer” in the first resolve paragraph after the word “needs.” An amendment was also proposed to replace the first resolve paragraph with the first resolve paragraph from the original Res. 4-04 printed on pages 64–66 in the preconvention issue of *Today’s Business*. After discussion, the proposed amendment was withdrawn. When the chair asked whether the assembly was ready to vote on the resolution, debate was ended [Yes: 726; No: 192] and Res. 4-04A was adopted as changed [Yes: 795; No: 146].

Res. 4-05A “To Continue and Expand the Koinonia Project” (*TB*, p. 351—Monday issue) was introduced by the committee. During discussion, the committee agreed to a friendly amend-



ment to delete the word “six” before the words “study groups” in the second resolve paragraph. By voice vote, the assembly agreed to end debate on Res. 4-05A, which was then adopted as changed [Yes: 879; No: 40].

Res. 4-06 “To Commemorate the 75th Anniversary of *The Lutheran Hymnal*” (TB, pp. 67f.—preconvention issue) was introduced by the committee and adopted without discussion [Yes: 830; No: 51]. As called for by the resolution, the convention sang Hymn 283 from *The Lutheran Hymnal*, “God’s Word Is Our Great Heritage.”

#### Committee 14: Church and Culture

Committee 14 Chairman Terry Forke introduced Res. 14-11 “To Affirm the Vocations of First-Responders” (TB, p. 435—Tuesday issue) on behalf of his committee. When the assembly was asked by the chair whether it was ready to vote on the resolution and hearing no objection, Res. 14-11 was adopted as presented [Yes: 717; No: 5].

Res. 14-07A “To Encourage Vocation and Confession in the Public Square” (TB, pp. 432f.—Tuesday issue) was introduced by the committee. The chair hearing no objection with proceeding to a vote on the resolution, the vote was taken and Res. 14-07A was adopted as presented [Yes: 802; No: 11].

Res. 14-04 “To Affirm the Right of Clergy to Continue Conducting Weddings in Accordance with Confession” (TB, p. 180—preconvention issue) was introduced by the committee. When a motion to call the question was introduced, debate was ended by voice vote and Res. 14-04 was adopted as presented [Yes: 830; No: 33].

Res. 14-08A “To Affirm Compassionate Care to End of Natural Life” (TB, pp. 433f.—Tuesday issue) was introduced by the committee. By voice vote, the chair tested the will of the assembly to move directly to a vote on the resolution. The assembly agreed to vote without debate, and Res. 14-08A was adopted as presented [Yes: 854; No: 12].

Res. 14-09 “To Commend CTCR Document ‘Gender Identity Disorder or Gender Dysphoria in Christian Perspective’” (TB, pp. 183f.—preconvention issue) was introduced by the committee. The chair proceeded immediately to call the vote on the resolution, and Res. 14-09 was adopted as presented [Yes 838; No: 16].

Res. 14-10A “To Thank Alliance Defending Freedom” (TB, p. 434—Tuesday issue) was introduced by the committee. After comments from the floor in support of the resolution, the chair called for a voice vote to determine whether the assembly was ready to proceed to a vote on the resolution. With the assembly indicating its readiness to vote, Res. 14-10A was adopted as presented [Yes: 893; No: 9].

#### Committee 7: University Education

After introductory comments and after noting minor corrections to the resolution as printed, Committee 7 Chairman Timothy Scharr called on Dr. Patrick Ferry, President of Concordia University Wisconsin, to present Res. 7-02B “To Preserve Concordia Colleges and Universities as Institutions of the Church and Strengthen Their Structural Bonds with Synod” (TB, pp. 491ff.—Thursday issue). Following its formal introduction by the

committee, and after debate was ended [Yes: 768; No: 67], Res. 7-02B was adopted as presented [Yes: 731; No: 48].

Res. 7-03A “To Amend Certain Concordia University System Bylaws” (TB, pp. 360ff.—Monday issue) was introduced by the committee. The assembly agreed to proceed to the vote on the resolution [Yes: 713; No: 46], and Res. 7-03A was adopted as presented [Yes: 768; No: 38].

Res. 7-06B “To Assist Our CUS Institutions in Demonstrating Our Common Confession” (TB, pp. 495f.—Thursday issue) was introduced by the committee. After debate was ended [Yes: 715; No: 98], Res. 7-06B was adopted as presented [Yes: 660; No: 171].

#### Committee 1: National Witness

Committee 1 Chairman Mark Miller called the assembly’s attention to Res. 1-03 “To Expand the Work of Revitalization and Encourage the Use of *re:Vitality* Program” (TB, pp. 44f.—preconvention issue). After its introduction by the committee, the chair, hearing no objection, called for the vote and Res. 1-03 was adopted as presented [Yes: 756; No: 24].

Res. 1-04 “To Encourage Immigrant and Refugee Outreach” (TB, p. 46—preconvention issue) was introduced by the committee. During brief discussion, the committee agreed to the addition of “LCMS” in the second-last resolve paragraph after the word “other.” The assembly then agreed to proceed to vote on the resolution with the one change [Yes: 727; No: 32] and Res. 1-04 was adopted as changed [Yes: 765; No: 14].

Res. 1-05 “To Give Thanks and Praise to God for 40th Anniversary of Hmong Ministry and Encourage Synod Support” (TB, pp. 46f.—preconvention issue) was introduced by the committee and adopted without discussion by voice vote.

Res. 1-06 “To Celebrate Legacy of Rosa J. Young and Encourage Launch of Rosa J. Young International Academies” (TB, pp. 47f.—preconvention issue) was introduced by the committee. After discussion, the chair tested the will of the assembly to proceed with the vote on the resolution [Yes: 727; No: 25]. Debate thereby ended, Res. 1-06 was adopted as presented [Yes: 764; No: 9].

Res. 1-07 “To Encourage and Support Hispanic Ministry Initiatives” (TB, p. 380—Sunday issue, Part 2) was introduced by the committee. The chair hearing no objection to proceeding to vote on the resolution without discussion, Res. 1-07 was adopted as presented, by voice vote.

#### Committee 3: Mercy

Committee 3 Chairman Lee Hagan called attention to Res. 3-03 “To Encourage Synod to Educate about and Advocate for Persecuted Christians” (TB, pp. 58f.—preconvention issue). After its formal introduction by the committee and without debate, the assembly voted on the resolution [Yes: 782; No: 1]. President Harrison, hoping for a unanimous vote on the resolution, asked the assembly to vote again. For a second time, Res. 3-03 was adopted by a near-unanimous vote [Yes: 788; No: 2].

Res. 3-06 “To Support and Expand Work of LCMS World Relief and Human Care through Offices of International and National Mission” (TB, p. 61—preconvention issue) was introduced by the

committee. Hearing no objection, the chair called for the vote on Res. 3-06, which was adopted (Yes: 782; No: 4).

### *Unfinished Business*

The chair recognized Mid-South District President Roger Paavola, who requested opportunity to present an unpublished resolution for convention consideration and was provided opportunity to present it orally. Picking up where an earlier lighthearted convention moment and several earlier resolutions left off, Res. 13-06 was read and introduced as follows:

#### **To Fund Seminary and University Education (“Mustache Resolution”)**

##### **Res. 13-06**

WHEREAS, The Synod in convention heard reports and resolutions from floor committees 6, 7, 9, 13, and 18 regarding the critical need for funding undergraduate and seminary education; and

WHEREAS, There are more than two million members of congregations belonging to The Lutheran Church—Missouri Synod; and

WHEREAS, The delegates to the 66th Regular Convention of The Lutheran Church—Missouri Synod voted on a “Mustache Motion” earlier in the convention and did so by the narrowest of margins; and

WHEREAS, The best example of facial hair in the Synod is that of our dear brother in Christ, Dr. Roland Ziegler; and

WHEREAS, All members of the Synod should be allowed and encouraged to participate in deciding which person has the best representation of facial hair in the Synod; therefore be it

*Resolved*, That all individual and congregant members of the Synod be allowed to vote for the best example of a mustache in the Synod; and be it further

*Resolved*, That in order to vote in this critical matter, individual or congregant members of the Synod shall submit one dollar (U.S.) per vote to cast their votes for the best mustache in the Synod, with the goal of raising two million dollars for scholarships for workers of the Gospel of Jesus Christ; and be it further

*Resolved*, That the dollars collected be placed in either the Joint Seminary Fund or a Concordia University System scholarship fund of choice; and be it further

*Resolved*, That this “Mustache Resolution” have until December 31, 2016, to raise two million dollars for the Joint Seminary Fund or Concordia University System scholarship funds; and be it further

*Resolved*, That the recipient of the smallest amount of dollars raised between Synod President Matthew Harrison and Montana District President Terry Forke must have his mustache shaved off in full or in part by the other participant; and be it further

*Resolved*, That if the two-million-dollar goal is not met, the presenter of this resolution shall be required to grow facial hair until it either resembles the beard and mustache of Dr. Roland Ziegler or said presenter’s wife begs him to shave; and be it further

*Resolved*, That when the two-million-dollar goal is achieved, both President Harrison and President Forke shall shave their mustaches in full or in part at the discretion of the plenary of the Council of Presidents; and be it further

*Resolved*, That until Dr. Ziegler has raised \$100 on his own behalf, he will be required to completely shave; and be it finally

*Resolved*, That since this presenter must publicly apologize for inadvertently failing to recognize Dr. Ziegler for his tireless dedication to the 4-06A Task Force and valued assistance to the floor committee when Floor Committee #13 was introduced, this presenter shall begin the funding and meet the requirements of Dr. Ziegler by raising \$100 on Dr. Ziegler’s behalf while also contributing \$75 each on behalf of President Matthew Harrison and President Terry Forke.

Res. 13-06 was adopted by voice vote, the chair noting the absence of a negative vote.

### *Itinerarium*

Chaplain William Weedon served as liturgist for the service of prayer before travel, which concluded with the singing of “A Mighty Fortress Is Our God.” Cantor Phillip Magness (organist) and Matthew Janssen (trumpet) accompanied the hymn.

### *Adjournment*

Again using the gavel used at every Synod convention for the past hundred-plus years, President Matthew Harrison declared “the 66th Regular Convention of The Lutheran Church—Missouri Synod adjourned in the name of the Father and of the Son and of the Holy Spirit. Amen.”

.....  
Raymond L. Hartwig, *Secretary*



# Slate of Nominees and Election Results

## 2016 Synod Convention

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
<b>First Vice-President</b>				
Minister of Religion—Ordained (elect 1)	<b>Total 1,031</b>			
1. Carl C. Fickenscher, II (IN)	<b>5.04% (52)</b>			
2. Herbert C. Mueller, Jr. (MO)	<b>65.66% (677)</b>			
3. Scott R. Murray (TX)	<b>15.32% (158)</b>			
4. Daniel Preus (MO)	<b>8.34% (86)</b>			
5. John C. Wohlrabe, Jr. (SW)	<b>5.63% (58)</b>			
<b>Central Regional Vice President</b>				
Minister of Religion—Ordained (elect 1, 3-year term)	<b>Total 1,042</b>			
1. Luther C. Brunette (IN)	<b>13.24% (138)</b>			
2. Charles J. Neugebauer (MDS)	<b>4.13% (43)</b>			
3. Daniel Preus (MO)	<b>57.68% (601)</b>			
4. Ronald D. Rall (MO)	<b>5.66% (59)</b>			
5. Scott K. Seidler (MO)	<b>19.29% (201)</b>			
<b>East-Southeast Regional Vice-President</b>				
Minister of Religion—Ordained (elect 1, 3-year term)	<b>Total 1,039</b>	<b>Total 1,062</b>		
1. Victor J. Belton (FG)	<b>35.13% (365)</b>	<b>39.27% (417)</b>		
2. Jon T. Diefenthaler (SE)	<b>11.45% (119)</b>	<b>7.34% (78)</b>		
3. Christopher S. Esget (SE)	<b>45.14% (469)</b>	<b>53.39% (567)</b>		
4. Robert E. Hartwell (AT)	<b>4.62% (48)</b>			
5. Jeffrey Eric Skopak (FG)	<b>3.66% (38)</b>			
<b>Great Lakes Regional Vice-President</b>				
Minister of Religion—Ordained (elect 1, 3-year term)	<b>Total 1,046</b>			
1. Greg S. Griffith (MI)	<b>6.41% (67)</b>			
2. C. William Hoesman (MI)	<b>17.78% (186)</b>			
3. Randolph H. Raasch (SW)	<b>9.27% (97)</b>			
4. Keith A. Speaks (EN)	<b>5.16% (54)</b>			
5. John C. Wohlrabe, Jr. (MI)	<b>61.38% (642)</b>			
<b>Great Plains Regional Vice-President</b>				
Minister of Religion—Ordained (elect 1, 3-year term)	<b>Total 1,048</b>			
1. Nabil S. Nour (SD)	<b>59.83% (627)</b>			
2. Thomas J. Pfotenhauer (MNS)	<b>6.87% (72)</b>			
3. Clint K. Poppe (NEB)	<b>8.21% (86)</b>			
4. Luke R. Schnake (NEB)	<b>6.77% (71)</b>			
5. Russell L. Sommerfeld (NEB)	<b>18.32% (192)</b>			



Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
<b>West-Southwest Regional Vice-President</b>				
Minister of Religion—Ordained (elect 1, 3-year term)	<b>Total 1,056</b>			
1. Ronald D. Burcham (PSW)	<b>12.41% (131)</b>			
2. Jonathan J. Coyne (CNH)	<b>3.98% (42)</b>			
3. Scott R. Murray (TX)	<b>58.14% (614)</b>			
4. Timothy D. Runtsch (RM)	<b>16.67% (176)</b>			
5. William H. Tucker (TX)	<b>8.81% (93)</b>			
<b>Regional Vice-President Ranking</b>				
Minister of Religion—Ordained (elect 1)	<b>Total 2,747</b>			
<b>2nd VP:</b> Scott R. Murray (TX)	<b>52.70% (557)</b>			
<b>3rd VP:</b> Nabil S. Nour (SD)	<b>52.81% (563)</b>			
<b>4th VP:</b> John C. Wohlrabe, Jr. (MI)	<b>55.70% (581)</b>			
<b>5th VP:</b> Daniel Preus (MO)	<b>54.49% (570)</b>			
<b>6th VP:</b> Christopher S. Esget (SE)	<b>45.51% (476)</b>			
<b>Office of the Secretary</b>				
Minister of Religion—Ordained (elect 1, 3-year term)	<b>Total 1,046</b>	<b>Total 1,082</b>		
1. Bart Day (MO)	<b>8.03% (84)</b>			
2. John P. Gierke (MDS)	<b>7.65% (80)</b>			
3. Dan P. Gilbert (NI)	<b>21.22% (222)</b>	<b>33.09% (358)</b>		
4. David L. Mahsman (MO)	<b>6.98% (73)</b>			
5. Martin R. Noland (IN)	<b>8.03% (84)</b>			
6. Ken R. Schurb (MO)	<b>8.22% (86)</b>			
7. John Wollenburg Sias (MT)	<b>39.87% (417)</b>	<b>66.91% (724)</b>		
<b>LCMS Board of Directors (At Large)</b>				
Ministers of Religion—Ordained (elect 2, 6-year term)	<b>(a1) Total 987 (b1) Total 1,016</b>	<b>(a2) Total 1,009 (b2) Total 1,034</b>	<b>(b3) Total 1,024</b>	
1. Eric Ini-Obong Ekong (MI)	<b>21.07% (208) 39.57% (402)</b>	<b>23.59% (238) 42.84% (443)</b>	<b>53.32% (546)</b>	
2. Michael L. Kumm (SD)	<b>48.83% (482)</b>	<b>59.46% (600)</b>		
3. Jeffery T. Schrank (PSW)	<b>19.76% (195) 23.92% (243)</b>	<b>16.95% (171) 18.09% (187)</b>		
4. George W. Lowrey, Jr. (TX)	<b>4.05% (40) 3.05% (31)</b>			
5. M. Alan Taylor (TX)	<b>6.28% (62) 33.46% (340)</b>	<b>39.07% (404)</b>	<b>46.68% (478)</b>	
Layperson (elect 1, 6-year term)				
1. Johnny “Crow” Buck (MT)	<b>30.49% (279)</b>			
2. Ed Everts (FG)	<b>52.68% (482)</b>			
3. R. Lee Hagan, Sr. (SO)	<b>16.83% (154)</b>			

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
<b>LCMS Board of Directors (Regional)</b>				
<b>East-Southeast Region</b> Layperson (elect 1, 6-year term)	<b>Total 989</b>	<b>Total 1,047</b>		
1. Gilbert M. F. Brauch, Jr. (SE)	<b>8.29% (82)</b>			
2. Keith E. Frndak (EA)	<b>46.51% (460)</b>	<b>55.97% (586)</b>		
3. Jean Hanson (AT)	<b>31.85% (315)</b>	<b>37.63% (394)</b>		
4. Stuart Nichols (SE)	<b>8.39% (83)</b>	<b>6.40% (67)</b>		
5. Lloyd Wardley (AT)	<b>4.95% (49)</b>			
<b>Great Lakes Region</b> Layperson (elect 1, 6-year term)	<b>Total 1,040</b>			
1. James W. Carter, Jr. (NI)	<b>52.12% (542)</b>			
2. Willard Ducharme (MI)	<b>11.54% (120)</b>			
3. Dale D. Gust (MI)	<b>15.29% (159)</b>			
4. Craig V. Timm (NW)	<b>14.13% (147)</b>			
5. Matthew Voigt (NW)	<b>6.92% (72)</b>			
<b>Great Plains Region</b> Layperson (elect 1, 6-year term)	<b>Total 1,038</b>	<b>Total 1,053</b>		
1. Thomas R. Halvorson (MT)	<b>15.90% (165)</b>	<b>18.14% (191)</b>		
2. Larry W. Harrington (WY)	<b>49.04% (509)</b>	<b>61.54% (648)</b>		
3. John P. Riley (ND)	<b>10.12% (105)</b>			
4. Robert P. Wurl (ND)	<b>7.23% (75)</b>			
5. Andrew Zoeller (MT)	<b>17.73% (184)</b>	<b>20.32% (214)</b>		
<b>Board for National Mission</b>				
<b>Central Region</b> Minister of Religion— Ordained/Commissioned (elect 1, 3-year term)	<b>Total 1,003</b>			
1. Douglas M. Christian (IN)	<b>8.18% (82)</b>			
2. Kenneth E. Lampe (MDS)	<b>13.46% (135)</b>			
3. Martha J. Milas (CI)	<b>53.44% (536)</b>			
4. Carl E. Rockrohr (IN)	<b>16.25% (163)</b>			
5. Alan R. Stahlecker (KS)	<b>8.67% (87)</b>			
<b>East-Southeast Region</b> Minister of Religion— Ordained/Commissioned (elect 1, 6-year term)	<b>Total 1,007</b>			
1. Timothy J. Droegemueller (FG)	<b>50.25% (506)</b>			
2. Tina G. Jasion (SE)	<b>13.90% (140)</b>			
3. George E. Murdaugh (FG)	<b>4.97% (50)</b>			
4. Matthew L. Popovits (AT)	<b>13.80% (139)</b>			
5. Dien Ashley Taylor (AT)	<b>17.08% (172)</b>			

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
<b>Great Lakes Region</b> Minister of Religion— Ordained/Commissioned (elect 1, 3-year term)	<b>Total 1,010</b>	<b>Total 1,038</b>		
1. Peter C. Bender (SW)	<b>46.73% (472)</b>	<b>56.07% (582)</b>		
2. David C. Fleming (MI)	<b>20.00% (202)</b>	<b>29.29% (304)</b>		
3. Christopher J. Neuendorf (IE)	<b>8.12% (82)</b>			
4. Randolph H. Raasch (SW)	<b>11.39% (115)</b>			
5. David P. Stechholz (EN)	<b>13.76% (139)</b>	<b>14.64% (152)</b>		
<b>Great Plains Region</b> Minister of Religion— Ordained/Commissioned (elect 1, 6-year term)	<b>Total 1,029</b>			
1. Aaron J. Asmus (SD)	<b>13.70% (141)</b>			
2. Steven C. Briel (MNS)	<b>51.80% (533)</b>			
3. Russell L. Dewell (MT)	<b>6.71% (69)</b>			
4. Dennis L. Heiden (MNS)	<b>14.29% (147)</b>			
5. Christopher Maronde (NEB)	<b>13.51% (139)</b>			
<b>West-Southwest Region</b> Minister of Religion— Ordained/Commissioned (elect 1, 3-year term)	<b>Total 1,036</b>			
1. Anne E. Bopp (NOW)	<b>18.73% (194)</b>			
2. Samuel Cosby (TX)	<b>11.97% (124)</b>			
3. Alfonso O. Espinosa (PSW)	<b>50.19% (520)</b>			
4. Mark R. Junkans (TX)	<b>13.71% (142)</b>			
5. Anthony J. Schultz (NOW)	<b>5.41% (56)</b>			
<b>Central Region</b> Layperson (elect 1, 6-year term)	<b>Total 1,013</b>	<b>Total 1,025</b>		
1. John Frerking (MO)	<b>19.35% (196)</b>	<b>17.66% (181)</b>		
2. Ernest E. Garbe (CI)	<b>47.48% (481)</b>	<b>54.05% (554)</b>		
3. Frederick Peter Guengerich (MDS)	<b>5.23% (53)</b>			
4. Louie W. Kastens, III (OK)	<b>5.63% (57)</b>			
5. Sharon Rapp (MDS)	<b>22.31% (226)</b>	<b>28.29% (290)</b>		
<b>East-Southeast Region</b> Layperson (elect 1, 3-year term)	<b>Total 1,010</b>			
1. Eunice Bailey (AT)	<b>11.88% (120)</b>			
2. Gilbert M. F. Brauch, Jr. (SE)	<b>5.15% (52)</b>			
3. Julia G. Habrecht (SE)	<b>65.74% (664)</b>			
4. Michael Killian (NE)	<b>8.61% (87)</b>			
5. Andrew Rullman (SE)	<b>8.61% (87)</b>			
<b>Great Lakes Region</b> Layperson (elect 1, 6-year term)	<b>Total 994</b>	<b>Total 1,021</b>	<b>Total 1,016</b>	
1. Robert Knox (NI)	<b>39.94% (397)</b>	<b>41.23% (421)</b>	<b>41.44% (421)</b>	

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
2. Crysten Sanchez (IE)	33.60% (334)	48.87% (499)	58.56% (595)	
3. Matthew Voigt (NW)	5.23% (52)			
4. Joyce M. Voss (NW)	7.04% (70)			
5. K. Allan Voss (SW)	14.19% (141)	9.89% (101)		
<b>Great Plains Region</b> Layperson (elect 1, 3-year term)	Total 1,008			
1. Michael Borg (WY)	13.49% (136)			
2. Carla M. Claussen (MNS)	54.07% (545)			
3. Robert E. Dunker (IW)	15.08% (152)			
4. Thomas R. Halvorson (MT)	15.08% (152)			
5. Jack H. Hildner (WY)	2.28% (23)			
<b>West-Southwest Region</b> Layperson (elect 1, 6-year term)	Total 1,009	Total 1,035		
1. Jeffrey B. Arthurs (NOW)	12.39% (125)			
2. Carol A. Hack Broome (CNH)	38.75% (391)	53.33% (552)		
3. James Cullen (NOW)	12.59% (127)	14.49% (150)		
4. Linda Stoterau (PSW)	28.54% (288)	32.17% (333)		
5. Damon P. Tobias (RM)	7.73% (78)			
<b>Board for International Mission</b>				
<b>Central Region</b> Minister of Religion— Ordained/Commissioned (elect 1, 6-year term)	Total 942	Total 1,005		
1. Peter N. Kirby (MO)	18.79% (177)	14.03% (141)		
2. David A. Mommens (IN)	10.83% (102)			
3. Carl E. Rockrohr (IN)	22.19% (209)	24.18% (243)		
4. John F. Temple (MO)	48.20% (454)	61.79% (621)		
<b>East-Southeast Region</b> Minister of Religion— Ordained/Commissioned (elect 1, 3-year term)	Total 973	Total 1,009		
1. Juan A. Gonzalez (FG)	28.67% (279)	29.44% (297)		
2. Tina G. Jasion (SE)	9.56% (93)			
3. Gerhard C. Michael, Jr. (FG)	11.41% (111)	11.30% (114)		
4. Johnson E. Rethinasamy (AT)	9.15% (89)			
5. Roberto E. Rojas, Jr. (FG)	41.21% (401)	59.27% (598)		
<b>Great Lakes Region</b> Minister of Religion— Ordained/Commissioned (elect 1, 6-year term)	Total 982			
1. Jesse A. Burns (IE)	8.86% (87)			
2. Jeffrey W. Pautz (IE)	13.95% (137)			
3. Randolph H. Raasch (SW)	15.27% (150)			
4. Edward A. Sikora, Sr. (MI)	7.84% (77)			
5. David P. Stechholz (EN)	54.07% (531)			



Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
<b>Great Plains Region</b> Minister of Religion— Ordained/Commissioned (elect 1, 3-year term)	<b>Total 1,000</b>	<b>Total 1,013</b>	<b>Total 1,030</b>	
1. Bruce H. Lesemann (IW)	<b>12.30% (123)</b>	<b>8.88% (90)</b>		
2. Fungchatou T. Lo (MNS)	<b>32.80% (328)</b>	<b>41.36% (419)</b>	<b>47.48% (489)</b>	
3. Gerald A. Paul (MT)	<b>5.00% (50)</b>			
4. Bernhard M. Seter (ND)	<b>43.00% (430)</b>	<b>49.75% (504)</b>	<b>52.52% (541)</b>	
5. Kenneth H. Zoeller (MT)	<b>6.90% (69)</b>			
<b>West-Southwest Region</b> Minister of Religion— Ordained/Commissioned (elect 1, 6-year term)	<b>Total 977</b>			
1. Ronald D. Burcham (PSW)	<b>12.28% (120)</b>			
2. Samuel Cosby (TX)	<b>50.36% (492)</b>			
3. Jonathan J. Coyne (CNH)	<b>6.55% (64)</b>			
4. Michael E. Gibson (PSW)	<b>20.78% (203)</b>			
5. Jeffrey E. Shearier (NOW)	<b>10.03% (98)</b>			
<b>Central Region</b> Layperson (elect 1, 3-year term)	<b>Total 991</b>			
1. Kristine Bruss (KS)	<b>64.58% (640)</b>			
2. Marguerite Christman (OK)	<b>7.97% (79)</b>			
3. Jerry M. Frese (EN)	<b>11.20% (111)</b>			
4. Eric Gates (MO)	<b>11.71% (116)</b>			
5. Dean Graumann (OK)	<b>4.54% (45)</b>			
<b>East-Southeast Region</b> Layperson (elect 1, 6-year term)	<b>Total 976</b>			
1. Kermit W. (Butch) Almstedt (FG)	<b>22.85% (223)</b>			
2. Michael Killian (NE)	<b>10.76% (105)</b>			
3. Stuart Nichols (SE)	<b>6.35% (62)</b>			
4. Clarence E. Riley, Jr. (FG)	<b>4.82% (47)</b>			
5. James S. Wolf (EN)	<b>55.23% (539)</b>			
<b>Great Lakes Region</b> Layperson (elect 1, 3-year term)	<b>Total 983</b>			
1. Robert Knox (NI)	<b>7.73% (76)</b>			
2. George Neuberger, Jr. (SW)	<b>11.09% (109)</b>			
3. Mary A. Rinda (EN)	<b>18.92% (186)</b>			
4. Matthew Voigt (NW)	<b>4.58% (45)</b>			
5. K. Allan Voss (SW)	<b>57.68% (567)</b>			
<b>Great Plains Region</b> Layperson (elect 1, 6-year term)	<b>Total 989</b>	<b>Total 1,018</b>		
1. Krista Erickson (SD)	<b>37.11% (367)</b>	<b>44.79% (456)</b>		
2. Michael “Mick” Onnen (NE)	<b>6.47% (64)</b>	<b>4.72% (48)</b>		
3. Ron Rathe (NE)	<b>4.35% (43)</b>			

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
4. Kirk Rosin (ND)	4.25% (42)			
5. Robert K. Van Gundy (MNS)	47.83% (473)	50.49% (514)		
<b>West-Southwest Region</b> Layperson (elect 1, 3-year term)	Total 1,014			
1. Jeffrey B. Arthurs (NOW)	3.55% (36)			
2. Jim Cullen (NOW)	4.04% (41)			
3. Terence Lung (CNH)	71.10% (721)			
4. Lois Peacock (CNH)	11.34% (115)			
5. Ray Tacquard, Jr. (TX)	9.96% (101)			
<b>Commission on Theology &amp; Church Relations</b>				
Minister of Religion—Ordained (elect 1, 6-year term) parish pastor	Total 930			
1. Arlo W. Pullmann (MT)	61.61% (573)			
2. Paul Robert Sauer (AT)	38.39% (357)			
Minister of Religion—Commissioned (elect 1, 6-year term)	Total 976			
1. Adam S. Francisco (PSW)	49.28% (481)			
2. Timothy D. Hardy (MI)	50.72% (495)			
Layperson (elect 1, 6-year term)	Total 969			
1. Jack D. Kilcrease, III (MI)	73.99% (717)			
2. Charles R. Wiese (EN)	26.01% (252)			
<b>Concordia Publishing House Board of Directors</b>				
Minister of Religion—Ordained (elect 1, 6-year term)	Total 988			
1. Michael R. Knox (IE)	35.53% (351)			
2. Alvin J. Schmidt (MO)	64.47% (637)			
Minister of Religion—Commissioned (elect 1, 6-year term)	Total 981			
1. Mark L. Bender (MO)	72.68% (713)			
2. David O. Berger (MO)	27.32% (268)			
Laypersons (elect 3, 6-year term)	(a1) Total 1,006 (b1) Total 1,014 (c1) Total 1,027	(a2) Total 989 (b2) Total 980		
1. Paul R. Fowler (SE)	8.15% (82) 5.62% (57) 7.30% (75)			
2. Elaine Graff (RM)	32.80% (330)	60.36% (597)		
3. Paul W. Lagemann (EN)	11.63% (117) 13.81% (140) 22.49% (231)			
4. Natalie L. Oleshchuk (MO)	16.80% (169) 26.43% (268) 56.09% (576)	11.53% (114) 23.88% (234)		

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
5. Gretchen A. Roberts (MDS)	22.37% (225) 45.66% (463)	28.11% (278) 76.12% (746)		
6. Charles H. Wolfmueller (NOW)	8.25% (83) 8.48% (86) 14.12% (145)			
<b>Concordia University System Board of Directors</b>				
Minister of Religion—Ordained (elect 1, 6-year term)	Total 1,007	Total 1,007		
1. Mark P. Braden (EN)	25.32% (255)			
2. Byron Northwick (IE)	44.99% (453)	60.87% (613)		
3. David P. Stechholz (EN)	26.69% (299)	39.13% (394)		
Minister of Religion—Commissioned (elect 1, 6-year term)	Total 983			
1. Jonathan Giordano (SI)	63.28% (622)			
2. Carl J. Moser (MO)	36.72% (361)			
Laypersons (elect 2, 6-year term)	(a1) Total 1,012 (b1) Total 994	(a2) Total 1,017		
1. Ellen R. Lange (PSW)	47.23% (478)	64.50% (656)		
2. Gerhard H. Munding, Jr. (IN)	27.57% (279) 58.95% (586)	21.53% (219)		
3. Mark F. Polzin (FG)	8.60% (87) 14.59% (145)			
4. James Tallmon (WY)	16.60% (168) 26.46% (263)	13.96% (142)		
<b>Lutheran Church Extension Fund Board of Directors</b>				
Minister of Religion— Ordained/Commissioned (elect 1, 3-year term)	Total 967			
1. David L. Bahn (TX)	46.23% (447)			
2. Benjamin D. Haupt (MO)	53.77% (520)			
Laypersons (elect 2, 3-year term)	(a1) Total 987 (b1) Total 1,002	(a2) Total 1,005		
1. Chris A. Anderson (KS)	28.98% (286) 56.29% (564)	21.39% (215)		
2. Susan J. Elsholz (EN)	42.45% (419)	62.99% (633)		
3. J. Michael Melchert (MNS)	10.03% (99) 10.28% (103)			
4. Richard T. Peltier (TX)	18.54% (183) 33.43% (335)	15.62% (157)		
<b>Board of Regents—Concordia Seminary, St. Louis</b>				
Minister of Religion—Ordained (elect 1, 6-year term)	Total 1,015			
1. William B. Knippa (TX)	32.91% (334)			
2. Harold L. Senkbeil (SW)	67.09% (681)			
Laypersons (elect 2, 6-year term)	(a1) Total 999 (b1) Total 1,011	(a2) Total 1,018 (b2) Total 1,009	(a3) Total 1,009 (b3) Total 996	
1. Paul P. Edmon (NE)	29.43% (294)	42.83% (436)	53.22% (537)	

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
2. Paul R. Hegland (SW)	24.42% (244) 39.56% (400)	34.77% (354) 48.56% (490)	46.78% (472) 59.84% (596)	
3. Kurt E. Johnson (SI)	12.71% (127) 28.98% (293)	31.91% (322)	40.16% (400)	
4. Adelaida Schlueter (NE)	20.22% (202) 21.27% (215)	22.40% (228) 19.52% (197)		
5. Glenn Karl Weingarth (PSW)	13.21% (132) 10.19% (103)			
<b>Board of Regents—Concordia Theological Seminary, Fort Wayne</b>				
Minister of Religion—Ordained (elect 1, 6-year term)	Total 967			
1. Ronald M. Garwood (WY)	65.67% (635)			
2. Gerhard C. Michael, Jr. (FG)	34.33% (332)			
Laypersons (elect 2, 6-year term)	(a1) Total 998 (b1) Total 1,001	(b2) 1,008		
1. Michael D. Lange (PSW)	16.43% (164) 18.78% (188)			
2. Leo S. Mackay, Jr. (SE)	52.91% (528)			
3. Bradd Stucky (SW)	11.02% (110) 39.26% (393)	47.02% (474)		
4. Beverly Yahnke (SW)	19.64% (196) 41.96% (420)	52.98% (534)		
<b>Board of Regents—Concordia College Alabama, Selma, AL</b>				
Minister of Religion—Ordained (elect 1, 3-year term)	Total 988			
1. Carl L. Beckwith (SO)	54.25% (536)			
2. Douglas M. A. Shamburger (PSW)	45.75% (452)			
Minister of Religion—Commissioned (elect 1, 3-year term)	Total 971			
1. Deborah L. Rockrohr (IN)	69.00% (670)			
2. Lawrence E. Sohn (SW)	31.00% (301)			
Laypersons (elect 2, 3-year term)	(a1) Total 1,000 (b1) Total 986	(a2) Total 1,004		
1. Carol Gross Schmidt (MO)	36.50% (365) 67.85% (669)	41.63% (418)		
2. James Tallmon (WY)	39.10% (391)	58.37% (586)		
3. David C. Thomas (MO)	24.40% (244) 32.15% (317)			
<b>Board of Regents—Concordia College—New York, Bronxville, NY</b>				
Minister of Religion—Ordained (elect 1, 3-year term)	Total 1,003			
1. Jon T. Diefenthaler (SE)	47.16% (473)			
2. Jon M. Ellingworth (AT)	52.84% (530)			
Minister of Religion—Commissioned (elect 1, 3-year term)	Total 984			
1. Mary E. Hilgendorf (FG)	47.76% (470)			



Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
2. Ross E. Stueber (SW)	52.24% (514)			
Laypersons (elect 2, 3-year term)	(a1) Total 989 (b1) Total 905			
1. James T. Jahnke (MI)	61.88% (612)			
2. David M. Wolf (NE)	38.12% (377) 100.00% (905)			
<b>Board of Regents—Concordia University Chicago, River Forest, IL</b>				
Minister of Religion—Ordained (elect 1, 3-year term)	Total 893			
1. Roger B. Gallup (NI)	68.31% (610)			
2. Martin E. Keller (IN)	31.69% (283)			
Minister of Religion—Commissioned (elect 1, 3-year term)	Total 944			
1. Carl J. Moser (MO)	26.59% (251)			
2. Mark P. Muehl (IN)	73.41% (693)			
Laypersons (elect 2, 3-year term)	(a1) Total 974 (b1) Total 958			
1. Ronald W. Dunbar (IN)	19.10% (186) 26.93% (258)			
2. Debra Grime (IN)	53.29% (519)			
3. Mark O. Stern (NI)	27.62% (186) 73.07% (700)			
4. Beverly Yahnke (SW)				
<b>Board of Regents—Concordia University, Irvine, CA</b>				
Minister of Religion—Ordained (elect 1, 3-year term)	Total 973			
1. Scott C. Klemsz (CNH)	54.06% (526)			
2. Michael A. Morehouse (EN)	45.94% (447)			
Minister of Religion—Commissioned (elect 1, 3-year term)	Total 975			
1. Jeffrey S. Beavers (PSW)	74.97% (731)			
2. Gary G. Gable (NOW)	25.03% (244)			
Laypersons (elect 2, 3-year term)	(a1) Total 979 (b1) Total 988	(a2) Total 980		
1. Richard P. Fielitz, Jr. (CNH)	28.29% (277) 46.05% (455)			
2. Peter K. S. Lee (PSW)	31.66% (310) 53.95% (533)	33.67% (330)		
3. Sandra J. Ostapowich (TX)	40.04% (392)	66.33% (650)		
<b>Board of Regents—Concordia University, Nebraska, Seward, NE</b>				
Minister of Religion—Ordained (elect 1, 3-year term)	Total 976	Total 990		
1. Keith H. Grimm (MNS)	35.96% (351)	51.21% (507)		
2. Ray G. Mirly (MO)	13.22% (129)			
3. Timothy J. Rynearson (SD)	11.58% (113)			
4. James D. Woelmer (TX)	39.24% (383)	48.79% (483)		
	Total 889			

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
Minister of Religion—Commissioned (elect 1, 3-year term)				
1. Robert L. Cooksey (NEB)	71.32% (634)			
2. E. David Dolak (MO)	28.68% (255)			
Laypersons (elect 2, 3-year term)	(a1) Total 975 (b1) Total 997	(a2) Total 985		
1. Timothy Hu (WY)	21.13% (206) 69.91% (697)	17.26% (170)		
2. Jonathan M. Jank (NEB)	15.49% (151)	13.40% (132)		
3. Jill M. Johnson (NEB)	49.44% (482)	69.34% (683)		
4. Marla A. Johnson (NEB)	7.38% (72)			
5. Glenn E. Van Velson (NEB)	6.56% (64) 30.09% (300)			
<b>Board of Regents—Concordia University, Portland, OR</b>				
Minister of Religion—Ordained (elect 1, 3-year term)	Total 975			
1. John E. Rethinsasamy (AT)	39.08% (381)			
2. Gregory N. Todd (SI)	60.92% (594)			
Minister of Religion—Commissioned (elect 1, 3-year term)	Total 942			
1. Keith E. Brosz (PSW)	66.14% (623)			
2. Gary G. Gable (NOW)	33.86% (319)			
Laypersons (elect 2, 3-year term)	(a1) Total 967 (b1) Total 948			
1. Michael P. Borg (WY)	51.29% (496)			
2. August C. Schwark (NOW)	18.20% (176) 55.80% (529)			
3. Andrew T. White (NOW)	30.51% (295) 44.20% (419)			
<b>Board of Regents—Concordia University, St. Paul, MN</b>				
Minister of Religion—Ordained (elect 1, 3-year term)	Total 948			
1. Larry J. Griffin (MNS)	31.65% (300)			
2. David A. Kind (MNS)	68.35% (648)			
Minister of Religion—Commissioned (elect 1, 3-year term)	Total 950			
1. Mark J. L'Heureux (NEB)	64.63% (614)			
2. Carl J. Schoenbeck (MNS)	35.37% (336)			
Laypersons (elect 2, 3-year term)	(a1) Total 954 (b1) Total 972	(a2) Total 971		
1. Ronald W. Dunbar (IN)	15.83% (151) 29.53% (287)	10.09% (98)		
2. Willis Robert Myers (SO)	32.60% (311) 53.40% (519)	34.09% (331)		
3. Marvin H. Schulteis (KS)	11.32% (108) 17.08% (166)			
4. Amy S. Wenthe (MNS)	40.25% (384)	55.82% (542)		

Office/Nominee	1st Ballot	2nd Ballot	3rd Ballot	4th Ballot
<b>Board of Regents—Concordia University Texas, Austin, TX</b>				
Minister of Religion—Ordained (elect 1, 3-year term)	<b>Total 942</b>	<b>Total 964</b>	<b>Total 957</b>	
1. R. Richard Armstrong (FG)	<b>26.01% (245)</b>	<b>20.64% (199)</b>		
2. Nathaniel W. Hill (TX)	<b>33.23% (313)</b>	<b>42.84% (413)</b>	<b>56.74% (543)</b>	
3. Geoffrey Brent McGuire (TX)	<b>10.72% (101)</b>			
4. M. Alan Taylor (TX)	<b>30.04% (283)</b>	<b>36.51% (352)</b>	<b>43.26% (414)</b>	
Minister of Religion—Commissioned (elect 1, 3-year term)	<b>Total 914</b>			
1. Stephen F. Eggold (MO)	<b>48.25% (441)</b>			
2. Mary Beth Gaertner (TX)	<b>51.75% (473)</b>			
Laypersons (elect 2, 3-year term)	<b>(a1) Total 938</b> <b>(b1) Total 956</b>			
1. Mark K. De Young (TX)	<b>58.32% (547)</b>			
2. Peter H. Hames (TX)	<b>11.51% (108)</b> <b>22.59% (216)</b>			
3. Timothy Hu (WY)				
4. Noreen L. Linke (TX)	<b>30.17% (283)</b> <b>77.41% (740)</b>			
<b>Board of Regents—Concordia University Wisconsin, Mequon, WI</b>				
Minister of Religion—Ordained (elect 1, 3-year term)	<b>Total 964</b>			
1. Allan R. Buss (NI)	<b>44.92% (433)</b>			
2. David C. Fleming (MI)	<b>55.08% (531)</b>			
Minister of Religion—Commissioned (elect 1, 3-year term)	<b>Total 878</b>			
1. Lynnette A. Fredericksen (SI)	<b>100.00% (878)</b>			
Laypersons (elect 2, 3-year term)	<b>(a1) Total 965</b> <b>(b2) Total 966</b>	<b>(a2) Total 989</b> <b>(b2) Total 968</b>		
1. Kenneth Bowman (EN)	<b>46.63% (450)</b>	<b>63.40% (627)</b>		
2. Deborah J. Davidson (SW)	<b>17.93% (173)</b> <b>44.31% (428)</b>	<b>14.16% (140)</b> <b>55.68% (539)</b>		
3. Matthew W. Hurtienne (SW)	<b>12.95% (125)</b> <b>13.15% (127)</b>			
4. Janice M. Wendorf (SW)	<b>22.49% (217)</b> <b>42.55% (411)</b>	<b>22.45% (222)</b> <b>44.32% (429)</b>		

# Special Standing Rules as Adopted

(Note: During Session 1, when a motion was introduced to adopt the Special Standing Rules, a motion was also introduced and carried to amend Rule 15 by adding a second-last sentence to the existing rule: “To ensure transparency and provide for greater harmony and unity in the convention, the queue will be made visible to the convention floor.” That change is reflected in the version of the rules that follows, as adopted by the convention.)

## Minutes

1. Minutes shall be distributed every next morning for consideration and adoption and will be included in the issue of *Today's Business* on the day following adoption. The first item of business of the afternoon session shall be the formal approval of these minutes, with the exception of the final day's minutes, which shall be approved by the Board of Directors at its first meeting following the convention. Only corrections to the minutes involving convention actions shall be offered from the floor for consideration. Editorial corrections addressing misspellings of names or faulty references or titles should be provided in writing to the Secretary for incorporation into the minutes.

## Resolutions

2. Resolutions shall be prioritized by floor committees and normally shall be presented to the convention in numerical sequence. However, resolutions that impact nominations or elections may be given earlier consideration at the discretion of the chair, in consultation with the floor committee chairman and the chairman of the floor committees on nominations and elections.
3. The preface, preamble, rationale, and whereas sections shall be regarded as integral parts of resolutions and therefore subject to the same consideration and adoption.
4. It shall be the discretion of the chairman or presenting member of the floor committee to read the preface, preamble, rationale, and whereas sections of resolutions from floor committees that are printed in *Today's Business*. In addition, the chair of the convention is not required to read each resolution as he states the questions and then as he calls for the vote.
5. The convention chairman, in consultation with floor committee chairmen, may identify resolutions to which up to 1½ hours of continuous consideration should be allotted, as follows:  
15 minutes (if needed) Floor committee presentation  
30 minutes (if needed) Debate on the main motion  
45 minutes (if needed) Presentation of and debate on amendments, substitute motions, main motion, or main motion as amended.
6. Whenever possible, substitute resolutions and amendments to proposed resolutions shall be submitted to *Today's Business* for publication prior to convention consideration of the resolutions to which they pertain. When this is not possible, as in the course of discussion, one written copy of the proposed amendment shall be provided to the Secretary after it is offered from the floor.
7. The delegates will consider omnibus resolutions as part of regular scheduled business. Omnibus A refers to overtures referred to a board, commission, or other group of Synod to consider and take action. Omnibus B refers to overtures that affirm an action previously taken in past conventions. Omnibus C refers to overtures of thanks or recognition. Omnibus D refers to overtures declined by the floor committee. A majority vote is required to remove an overture from an omnibus resolution and have it referred to the appropriate floor committee for action.

8. If any resolution is not acted upon by the convention before adjournment, it dies and the subject matter may be reintroduced for possible consideration by an overture to the next convention.

## Process

9. Unless covered by these Special Standing Rules, parliamentary procedure shall be governed by the most recent edition of *Robert's Rules of Order Newly Revised*.
10. The chair shall see that the agenda is followed as closely as possible. The chair may deviate from the printed program when necessary or expedient.
11. All nonvoting advisory delegates and representatives may participate in debate, but may not nominate candidates, make motions, or vote.
12. Registered delegates and advisory representatives wishing to address the convention, once recognized by the chair, shall state their name, the name of the district (or other entity of the Synod that they represent), and whether they are a voting delegate, advisory delegate, or advisory representative. Delegates and representatives shall normally address the convention from their assigned microphones.
13. A microphone queue list will be enacted for every debatable motion considered by the assembly. Each time a debatable motion is considered by the assembly, a new microphone queue list will be created and the queue list from any previous motion will be cleared.
14. The pro-con method of debate may be used at the discretion of the chair or by adoption of the assembly. When a member of the floor committee speaks in favor of a resolution, it shall be recognized as a “pro” speech and will be followed by a “con” speech.
15. Delegates and representatives wishing to enter the microphone queue for any reason (debate, make an amendment, call the question, request information, or any other action) must always identify themselves as pro or con speakers by pressing either 1 (pro) or 2 (con) on their queue keypad, even if the assembly is not in a pro-con mode. This queue identification is necessary so delegates and representatives are appropriately reflected in the queue should the chair choose to move to a pro-con method of debate. All queue entrees will be addressed as they appear in the queue order. To ensure transparency and provide for greater harmony and unity in the convention, the queue will be made visible to the convention floor. When called upon by the chair, delegates and representatives must identify themselves and state the desired action.
16. Ordinarily, questions of privilege (or point of personal privilege) shall be addressed in writing to the chair or his appointee.
17. No delegate or representative may speak in debate any longer than two (2) minutes per speech. No delegate or representative may speak more than twice on the same motion on the same day and may not speak a second time until all delegates and representatives desiring to speak the first time have had the opportunity. The chair shall have discretion to make exceptions to this rule.



When a floor committee is called on to answer a question or to give information, this rule shall not apply.

18. A delegate who speaks on an issue may not move to call the question at the close of his or her speech.
19. If a substitute motion is offered and seconded, the presenter shall be offered two (2) minutes to provide the rationale for offering it and a member of the floor committee shall be offered two (2) minutes to present rationale for why the committee believes the original motion is to be preferred. The convention shall decide by majority vote without further debate whether or not to consider the substitute. If the decision is in the affirmative and if the substitute motion is subsequently adopted, the original motion dies. If the substitute motion does not receive favorable action either to consider or adopt, the original motion is again considered.
20. A motion to close debate ("call the question") shall apply only to the immediately pending question.
21. While any voting delegate may move to close debate (call the question) at any time that it is his or her turn to speak, a vote on closing debate (two-thirds vote required) on the pending motion shall be put by the chair after every twenty (20) minutes of debate (except those to which Standing Rule 5 pertain). The chair may also call for a vote on closing debate (two-thirds vote required) when in his judgment the assembly has heard sufficient speaking from both sides of the issue.
22. Amendments of noncontiguous words may be made to a pending question so long as the consequence of such noncontiguous words does not constitute in effect a substitute motion.
23. During the last two days of the convention, the President shall have the privilege of calling up for action those resolutions that in his judgment must be acted upon before adjournment.
24. No motion to reconsider or rescind shall be made or called up during the last day of the convention.

#### Floor Nominations

25. No floor nominations will be accepted for the First Vice-President, regional vice-presidents, or regional board elections (Bylaws 3.12.2.1; 3.12.2.5[d]). In the case of election of the Secretary and board and commission members that do not require regional representation, floor nominations are allowed, to take place at the time of the report of the chairman of the Committee for Convention Nominations (Bylaw 3.12.3.7). Such floor nominations may only be made from the list of names that have previously been offered to the Committee for Convention Nominations prior

to the final deadline for the submission of nominations, unless the convention shall otherwise order by a simple majority vote (Bylaw 3.12.3.7[c]). Allowable floor nominations for all positions of boards and commissions shall be opened for a period of forty (40) minutes, unless ceased earlier by a two-thirds vote of the assembly. At the end of forty (40) minutes, a vote to cease nominations shall be called by the convention chairman. If a two-thirds vote to cease nominations is not received, the period for floor nominations shall be extended an additional twenty (20) minutes. This cycle shall continue in twenty (20)-minute intervals until a two-thirds vote for nominations to cease is received from the assembly. Floor nominations are not debatable and will be voted on individually for approval to be added to the slate (Bylaw 3.12.37[a-b]).

#### Voting

26. An electronic response system shall ordinarily be used to register votes. If the system is not available, the chair shall take votes by voice, by show of hands, or by a rising vote. The chair may order a count if any voice, show of hands, or rising vote seems inconclusive. When possible, vote tallies shall be recorded in the minutes.
27. An invalid vote is defined as a vote entered on the keypad with a number not offered as a selection, or entered before voting is opened or after voting is closed. Invalid votes are not counted in the total number of votes cast.
28. The privilege of granting delegates the right to record their votes in the minutes with respect to a particular resolution shall be granted by the assembly by a majority vote without debate. If such privilege is granted, the votes of record shall be submitted in writing to the Secretary of the Synod within fifteen (15) minutes after the close of the day's business on which such privilege was granted.

#### Use of Electronic Devices

29. In order to promote an orderly and nondistracting convention atmosphere, the following shall apply to the use, and area of use, of electronic equipment, including wired and wireless communication devices, laptops, iPads, tablets, cell phones, smart phones, pagers, PDAs, or other similar electronic devices. In all cases where use is permitted, the sound-producing capabilities of such devices shall not be used. Except as approved by convention staff, personal extension cords shall not be allowed on the convention floor.

Area of Convention Hall	Voice	Type of Usage Permitted in Designated Area		
		Text Message	Electronic communication devices such as laptops, iPads, tablets, pagers, PEDs, smart phones, or wearable technology, including Apple Watch and like devices	Laptop computers, iPads, or tablets WITH communications disabled (e.g., Wi-Fi, Bluetooth, cellular, and infrared communications turned off)
Voting and Advisory Delegates & Representatives	No	No	No	Yes
COP, BOD, CCM, COH, CTCR, Press, Special Guests	No	Yes	Yes	---
Visitors, Back Seating Area	No	Yes	Yes	---
Convention Staff, All Areas	Yes	Yes	Yes	---

# President's Report, Part 3

by THE REV. DR. MATTHEW C. HARRISON, PRESIDENT,  
THE LUTHERAN CHURCH—MISSOURI SYNOD

66th Regular Convention of The Lutheran Church—Missouri Synod • July 10, 2016

*“The gates of hell shall not prevail”* (Matt. 16:18).  
That’s Jesus’ promise.

- It was true when He spoke it to His apostles.
- It was true as they fled His crucifixion (Mark 14:50).
- It was true as those apostles faced persecution and martyrdom (Acts 5 and 7).
- It was true through the Roman persecutions of the Church.
- It was true after Constantine became a Christian, and state and church got all balled up, interfering in each other’s business.
- It was true in the face of Islam as it swept over North Africa beginning in the seventh century, and it hasn’t stopped since.
- It was true as the medieval sacramental system of merit and indulgences choked the faithful and robbed the church of the Gospel.
- It was true at the time of the Reformation.
- It was true when Luther stood before the emperor and confessed, “Here I stand, I can do no other,” and left Worms under a death sentence.
- It was true as the Lutherans fell apart after Luther’s death and were brought back together by the Book of Concord.
- It was true when Pietism destroyed the notion and importance of the strong doctrine of the Gospel.
- It was true when the rationalists denied the Bible and the faith altogether.
- It was true when a Prussian king decided it didn’t matter if one was Lutheran or Reformed and outlawed the Lutheran Confession in what was, at the time, the largest Lutheran Church in world.
- It was true when a small band of extremists fell prey to a philandering leader and sat sick, stunned, and confused in St. Louis and Perry County.
- It was true as 20 million Christians (many Lutherans and Lutheran pastors) were deported and murdered by the Soviet Union.



- It was true as the Nazis molded their German Christian movement, and the children and grandchildren of Lutherans confessed fascism.
- It was true when activist courts began limiting the freedoms of the First Amendment regarding the “free exercise of religion” in this country.
- It is true as burgeoning African Lutheran churches grow despite all the opposition that Islam and animism can muster!
- It is true as a thousand former Muslims are now catechized and confess Christ in our sister church in Germany.
- It is true—the gates of hell shall not prevail—in the face of a U.S. Supreme Court and other courts and legislatures throughout the land detached from eternal truth.
- It is true in the face of the most rapid moral, social, and religious decline in the history of this nation.
- It is true in the face of Obergefell.
- It is true in the face of Orlando.
- It is true in the case of abortion law in Texas.
- It is true in the face of radical Islam.
- It is true in the face of California legislators who would deny the constitutional rights of religious universities and threaten one of our own crown jewels, Concordia University Irvine.
- It is true in the face of a culture so screwed up that innocent and courageous law officers are murdered gratuitously.
- It is true in the face of the decline of Christianity in the West.
- It is true in the face of the fact that in the past 10 years, the number of Christians has not increased in a single county in the U.S.
- And it is even true in the face of the maddening fact that the Missouri Synod has been declining numerically for over 40 years.

We in the United States live in a period of history akin to what Sasse described in Germany in 1936:

*The lie is the death of man, his temporal and his eternal death. The lie kills nations. The most powerful nations of the world have been laid waste because of their lies. History knows of no more unsettling sight than the judgment rendered upon the people of an advanced culture who have rejected the truth and are swallowed up in a sea of lies. Where this happens, as in the case of declining pagan antiquity, religion and law, poetry and philosophy, life in marriage and family, in the state and society—in short, one sphere of life after another falls sacrifice to the power and curse of the lie. Where man can no longer bear the truth, he cannot live without the lie. Where man denies that he and others are dying, the terrible dissolution [of his culture] is held up as a glorious ascent, and decline is viewed as an advance, the likes of which has never been experienced. (Hermann Sasse, Union and Confession)*

Yet Jesus says, “On this rock I will build my church, and the gates of hell shall not prevail.” “I believe; help my unbelief!” (Mark 9:24).

- Jesus says, “Behold, I am with you always, to the end of the age” (Matt. 28:20). Do you believe it?
- Jesus says, “In the world you will have tribulation. But take heart; I have overcome the world” (John 16:33). Do you believe it?
- Jesus says, “If you abide in *my* word, you are truly my disciples, and you will know the truth, and the truth will set you free” (John 8:31–32, emphasis added). Do you believe it?
- Jesus prayed for His apostles, “I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be sanctified in truth. *I do not ask for these only, but also for those who will*

*believe in me through their word*” (John 17:14–20, emphasis added). Jesus prayed and prays for you! Do you believe it?

- Jesus says to you, “Your sins are forgiven” (Luke 7:48). Believe *that*!
- Jesus says to you, “Whoever believes and is baptized will be saved” (Mark 16:16). Believe it!
- Jesus says to you, “If you forgive the sins of any, they are forgiven them” (John 20:23). Believe it!
- Jesus says to you, “This is my body, which is given for you” for the forgiveness of your sins (Luke 22:19). Believe!
- Jesus says to you, “Let not your hearts be troubled. ... In my Father’s house are many rooms. ... I go to prepare a place for you” (John 14:1–2). Believe it!
- Jesus says also to you, “You will weep ... but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy” (John 16:20). Believe!

Luther says in the Large Catechism: “I believe that there is on earth a little holy group and congregation of pure saints, under one head, even Christ” (LC II 51). She may be little, but she’s powerful. For the Gospel “is the power of God for salvation” (Rom. 1:16).

Jesus was bold. The apostles were bold. Let’s go on the offensive. Let’s be bold.

### **EVERY ONE HIS WITNESS**

*Every One His Witness*, the Synod’s new program to equip our members in personal witnessing, is on the way. It has pleased our Lord to bring His saving message of free grace in Jesus through the mouths of His holy people. We are all spiritual priests according to Peter (1 Peter 2:9). Pastors have the mandate to preach. Laypeople have the mandate to proclaim Christ, wherever the Lord puts them.

### **THE DECLINE**

I have been very candid, at district conventions and elsewhere, about our decline. We continue to study and analyze the data. This is in no way to make excuses for our decline, but rather to understand it so we can attack it in the best possible way. South Dakota has been the best performing district. New Jersey has

been the poorest performing district. We’ve found that South Dakota has the highest birthrate in the nation, while New Jersey has the lowest. Every district lines up somewhere in between, such that district performance coincides with the birthrate of each district. It’s obvious that birthrate is a huge factor. We found that adult conversions mirror birthrates and Baptism rates among us. This makes sense. Many, many adults join the church at times of marriage and childbirth.

We’ve found that our rate of adult conversions is higher than the Southern Baptists. Who would have thought that! Even if we, by divine grace, were able to raise that conversion rate to equal that of the Mormons (who have the highest number of adult converts), we would only stem the decline equivalent to maintaining current numbers in two larger districts. The Baby Boom affected us enormously and positively. The Baby Boomers are passing through the lifespan of the church. It’s good news that our statistics indicate that the Gen Xers *are* having enough children to replace the World War II generation, which is now passing.

Later this year, we will be sharing detailed information about these studies, which highlight the significance of preaching, outreach, outreach to immigrant populations, training laity in evangelism, and retention of the baptized and confirmed. We have more information than ever before. “For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?” (Luke 14:28). We want you to know the facts, consider your unique context and opportunities, and act in a calculated way.

Worker wellness and congregational health are also huge factors. Over the next few days, you will be considering emphases, direction, and programs on all these issues. Acts 4 says, “And they were all filled with the Holy Spirit and continued to speak the word of God with boldness” (v. 31). It’s still Pentecost! Let’s be bold, no matter the challenges. We have a promise from Jesus: “The gates of hell shall not prevail.” “Let us go!” (Mark 1:38).

### **A MIGHTY FORTRESS**

At the time of the plague in Wittenberg, around 1527, Luther wrote “A Mighty Fortress Is Our God,” based on Psalm 46:



*God is our refuge and strength,  
a very present help in trouble.  
Therefore we will not fear though the earth gives way,  
though the mountains be moved into the heart  
of the sea,  
though its waters roar and foam,  
though the mountains tremble at its swelling.*

*There is a river whose streams make glad the  
city of God,  
the holy habitation of the Most High.  
God is in the midst of her; she shall not be moved;  
God will help her when morning dawns.  
The nations rage, the kingdoms totter;  
he utters his voice, the earth melts.  
The LORD of hosts is with us;  
the God of Jacob is our fortress. (vv. 1-7)*

## **BLESSED**

We have so many blessings! Many of you are here for the first time. Welcome! Yes, you've probably gotten a taste for the political nonsense that accompanies an LCMS convention. That's all but inevitable in an organization of sinners like you and me. But your great privilege will be to see and experience the breadth of the reach and work of the church over these next several days. Sure, you'll see a bit of the underbelly. Forgiveness will also have to rule in this place. You will hear something of our blessed missionary buildup worldwide. You will hear of great domestic work. You will hear of our wonderful schools—Pre-K through university and seminary. You will hear of the great moment in international Lutheranism, which is upon us. We dare not fail to recognize it! There is simply no other confessionally and biblically faithful Lutheran Church with anything close to the capacity of the LCMS. We are known the world over for this fidelity. It is our sacred vocation to “strengthen your brothers” (Luke 22:32). And what better time for this than on the eve of the 500th anniversary of the Reformation!

## **CHALLENGING ISSUES**

You may be aware of several challenging issues.

### *1. Licensed Lay Deacons (LLDs)*

The 1989 Wichita resolution stated: “the title deacon be established by which a layman would be addressed while he is temporarily serving in Word and Sacrament ministry ‘in exceptional circumstances or in emergencies.’ This title would distinguish him from an ordained pastor.”

After 27 years, we have blown way past this and other definitions that were first established for LLDs. According to Scripture and the Confessions, if a man is serving as a pastor, he should be examined, called, and ordained a pastor. That's the doctrine of our church. These men are called, in most cases, “pastor” by their people. They need to be recognized for what they are. I promised I would do my best to work to bring before this convention a path forward that both allows us to care for challenging situations and, on the other hand, brings us back into conformity with the Bible and the Lutheran Confessions. This is what will be before you at this convention, and we will very carefully consider it.

### *2. Ecclesiastical Supervision*

Second is ecclesiastical supervision. I believe the final proposals coming forward from Committee 12 are small but significant adjustments that will bring greater balance to our very effective system of ecclesiastical supervision. The issues and entailments are well known and need not be repeated here. I simply trust that the delegates will, with Spirit-given wisdom, examine carefully the resolutions prepared by the floor committee and make decisions that will be for the good of all. Each of us, myself included, no matter what position of authority or trust given to us, must be held accountable for our actions. Since we are all brothers and sisters in Christ, baptized into His Body, confessing His name, ultimately it must be the Word of God that rules among us, not individuals.

I promised that I would do what I could to bring forward to the Synod potential changes to the system. There were other concerns as well. Committee 12 will bring a responsible resolution before you.

### *3. Bylaw 3.8.3*

A third issue that rubs is that of Bylaw 3.8.3, regarding the Board for International Mission: “the board shall serve as the only sending agency through which workers and funds are sent to the foreign mission areas of the Synod.”

We will speak about this at some length, I'm sure, when the appropriate resolution comes before this body. At this time, I only want to state two things about this. First, the CCM decision does *not* narrow the bylaw *at all*. In fact, it does the very opposite. It

determined that mission societies, RSOs, and even auxiliaries are *not* bound by this bylaw. Second, this bylaw expresses the rough equivalent of the relationship of the national U.S. government to the states. For example, the states don't make foreign policy. Inversely, (ideally) the national government should meddle as little as possible in the states' business. There is plenty of work to be done internationally. We *want* congregations and districts to be part of that work, and they *are* in growing numbers. But we must do it in a relatively coordinated fashion. Note: Bylaw 3.8.3 has *no* effect whatsoever on short-term mission teams sent by congregations. Of course, they may continue! It's only about the calling and sending of *rostered, long-term* missionaries. The Office of International Mission and the Board for International Mission are bending over backward to cooperate with districts and congregations who desire to do this. The main point: We can't have districts doing their own international mission in terms of sending their own missionaries. We need districts working in partnership with the Board for International Mission.

Here let me give a shout-out to Secretary Ray Hartwig for his stellar service on the Commission on Constitutional Matters, on the Commission on Handbook, and especially as Secretary of the Synod. His administration of the dispute process amid myriad other duties has been absolutely stellar. I have learned so much from this man. We cannot thank God enough for Ray, and we wish him every blessing as he moves toward retirement.

### **A LARGER PROBLEM**

These three issues—LLDs, ecclesiastical supervision, and a unified international mission—all point to a much larger problem that has bedeviled us for decades. I don't mean to step on anyone's toes here or question anyone's motives. I believe everyone here wants to see the Gospel go forward, but I'm just trying to be honest about how I see it. As the Synod began to show the fissures of doctrinal disunity already in the 1940s, districts began more and more to adopt a local character somewhat at odds with the national body, or at least the national convention. The controversy through the 1960s and 70s exacerbated the situation terribly. Pastors were coming from the seminaries with much more moderate—even liberal—views, and increasingly a number of districts defined themselves

over against the national body and certainly the national convention. They began to view the issue as a matter of autonomy and even self-preservation. To be fair, more conservative districts acted similarly at times, especially when they disagreed with an administration.

I believe this gave birth to a “confederative” view of the Synod. Thus, there developed a rather strong difference in doctrinal latitude and practice between various districts. Many districts are very concerned not to bring in pastors who will go contrary to the reigning flow, as it were. This happens not only on the left, but also on the right. The increase of LLDs, in part, became a way to self-determination—not only local mission, but also district character. Sending missionaries directly would be a way for a district to act autonomously and to determine the nature of its own international mission. The current inadequate system of ecclesiastical supervision is designed so that there is very limited authority beyond the district president, and thus the latitude of doctrine and practice may be determined in each district. I understand why this developed. I am even sympathetic to its development. But it's not finally how the Bible, the Lutheran Confessions, or the Synod Constitution understand the church's unity. And we can do better.

That said, I do believe we have made progress. After visiting all districts but one with LCMS First Vice-President Herb Mueller and the other vice-presidents, I am heartened. All of you are absolutely unique. Yes, we have our warts and problems. But few people have the chance to visit everyone from Portland to Cedar Rapids, from Austin to Boston. And at the end of the day, the folks who serve on district boards, as circuit visitors, and so on are remarkably similar in their basic convictions about Christ and their love for the Church of Christ and their concern for it.

### **WHAT'S THE SOLUTION?**

- The Koinonia Project has been significant in several districts and circuits. It needs to continue and expand.
- The Council of Presidents is challenged by the hard issues. But we've been talking theology and practice more than ever before via the Koinonia Project, and progress has been made.

- Visitation of districts will continue, with greater participation of the regional vice-presidents, and with myself and First Vice-President Mueller spending time strategically with various districts.
- The political season this cycle was really quite short, praise the Lord! That's good!
- This convention will consider a four-year Synod cycle. Besides reducing costs to congregations, districts, and the Synod, it would also reduce political nonsense to once every four years instead of every three. I like that. It will also allow us in the national office to concentrate on the mission of the church.
- We need greater unity and cooperation between the seminaries.
- We must concentrate on the domestic and international mission of making Christ known to the lost.

“And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing [*exhomologesthai*] their sins” (Mark 1:5).

Let's boldly confess our sins. “If we say we have no sin, we deceive ourselves” (1 John 1:8).

Let's boldly confess Christ and His teaching. “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” and “the blood of Jesus his Son cleanses us from all sin” (1 John 1:8–9; 1:7).

Let's boldly confess the praise and joy of the Lord, and do it loud enough that the nations may hear! “As it is written, “Therefore I will praise [actually, “confess”] you among the Gentiles, and sing to your name” (Rom. 15:9).

#### **VICE-PRESIDENTS**

I am going to be bold to ask, if it accords with your conscience and it is pleasing to God, that you re-elect our current slate of vice-presidents. Herb Mueller is a gem of a human being, and he has consented to serve one more term. They are all superb men. They bring manifold gifts to the task at hand. They are deeply humble to a man. They pray fervently for the church and for me. They are all 100 percent committed to the Scriptures and Confessions. And they are wise. They add tremendously to the theological capacity of

the Council of Presidents. They have been a personal and professional blessing to me beyond belief. They have the guts to tell me when they think I'm wrong, and they support me when they think I'm right. We are of one mind. I love them dearly.

#### **THE REV. DR. MICHAEL KUMM AND THE BOARD OF DIRECTORS**

The Rev. Dr. Michael Kumm has led the Board of Directors with distinction. They have avoided internal division and contention. They have overseen the financial and business dealings of our Synod with the highest distinction. Michael and the whole board have tackled the most difficult challenges, with interminable patience and wisdom. And we are the beneficiaries of that fidelity and absolute competence.

#### **PERSONAL**

On a personal note, I will not hide from you the fact that this has been the most difficult and challenging year in the life of my family. The devastation in the wake of a house fire a year ago, and the myriad tasks required to return to normal, have pressed us beyond what we can bear at times. My brother's returning cancer, the deaths of dear extended family members, and other challenges have reduced us to nothing at times. Our family's theme verse has been: “To keep me from becoming conceited ... a thorn was given me in the flesh. ... But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me” (2 Cor. 12:7, 9).

These many challenges, and the stress and demands of the job, have meant that my dear wife and children have too often suffered in my absence and, when home, from my distraction. They know better than I that I have feet of clay. And yet, my wife and boys love me still. And I care about them more than I care about my job.

#### **CONCLUSION**

A month or two back, I preached at the baccalaureate for Concordia University Wisconsin. The Rev. Dr. Patrick Ferry had just seen a communication sent to all educational institutions by the Obama administration with directives on implementing transgender hospitality. “I cannot believe how quickly we have fallen so far,” I told him. He replied, “You know, it's

going to get much worse. But I'm glad I'm here at this moment. We are being forced to stand up for Christ against a hostile culture and government. That is significant, and it's an honor."

Indeed! "Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name" (Acts 5:41).

"The gates of hell shall not prevail." Let's be bold.

**Pastor Matthew C. Harrison**  
**President, The Lutheran Church—Missouri Synod**





# Upon This Rock

MATT. 16:13–20

by THE REV. DR. MATTHEW C. HARRISON, LCMS PRESIDENT

66th Regular Convention of The Lutheran Church—Missouri Synod • July 9, 2016 • Opening Service

“He said to them, ‘But who do you say that I am?’ Simon Peter replied, ‘You are the Christ, the Son of the living God.’ And Jesus answered him, ‘Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.’”

In the name of the Father and of the + Son and of the Holy Spirit. Amen.

My dear brothers on the council, brother pastors, church workers, friends: What a joy to look out upon you and see so many, many familiar faces. And this week we will see many, many more who will become familiar faces.

Martin Luther had been into the controversy four years, almost 500 years ago, when he was called to confess at Worms. On April 17, 1521, Reichsmarschall Ulrich von Pappenheim knocked on Luther’s door and told him that the Diet was waiting—the German meeting of all the emperor’s people, the emperor, the kings, the princes, the nobles, they were all waiting to hear from him. They brought him over to the building next door and told him they would hear from him at 4 p.m. 4 p.m. came. He was called to wait below for a few minutes, and then called upstairs.

There was a pile of 25 books that he had written. And they pointed to the books, which included *The Freedom of the Christian Man*, for instance, which said,

“The Gospel makes one free in all things, subject to none. The law makes one subject to all. Out of love.” That book was there, along with 24 others.

Johann Eck pointed to the pile. “Luther, are you ready to admit that you wrote these books and that they contain heresy?”

“Yes, they are mine,” Luther said. “But as to whether they contain heresy, that is a matter of faith and salvation of the soul and it cannot be affirmed or rejected without affecting the Word of God.”

Luther asked for more time. He was granted a day. We still have the very notes he scribbled that night as he got ready for the next day.

He was brought back at 4 p.m., left waiting until 6 p.m., and then called in front of the emperor and the whole



crowd again. And they told him, “We want to hear one word from you, Luther: *Revoco. Revoco.* I recant.”

Luther was nervous the day before, but he was very confident that day. He apologized. He said, “I’m sorry, I was not brought up in the court. If I used the wrong title for some of you, it is not meant to be rude.” You could hear a pin drop. He said, “Some of my books deal with simple Christian matters and simple morality based on the central teaching of the Gospel, and even my enemies would concede they are right. Some of my writings are against the pope.” Then Luther went on a rant against the pope, and it was so intense that the emperor told him to stop. A third part of his writings, Luther said, were against the enemies of the faith. Though he had overdone it sometimes in his invective, he would not say the word *Revoco*.

The emperor and his advisers left the room for a few minutes. When they returned, they asked Luther one more time, “Are you prepared to answer without evasion and without horns, Luther? Say the word *Revoco*.”

And Luther responded with one sentence. And at this moment in the history of the Church, in the Western world particularly, it was a very consequential sentence. He said it in both Latin and German: “Unless I am convinced by the testimonies of the Holy Scriptures or evident reason, for I believe neither in the pope nor councils alone, since it has been established that they have often erred and contradicted themselves, I am bound by the Scriptures adduced by me, and my conscience has been taken captive by the Word of God, and I am neither able nor willing to recant, since it is neither safe nor right to act against conscience. God help me. Amen.”

To the great frustration of his opponents, he quickly left. He was taken outside. And he held up his arms in front of the crowd, “I’m through. I’m through.” There were thousands waiting. And from that point on almost, he had a death sentence over his head.

It was Luther’s moment. And it was the moment of the birth of our church, really. A great moment of confession. “You, who do you say that I am?” And Luther responded, “Thou art the Christ, the Christ of Holy Scripture. The Christ of the Gospel. You are the Christ who teaches aright about natural law and conscience. And a conscience bound by the Word of God.”

Luther refused to revoke Christ’s teaching. Christ is the Rock. If we lose the Rock, what do we have left? And he also asserted—and this is important for us today—that the conscience is free from external coercion by anything but the Word of God.

And Luther held forth, even though our culture today does not recognize the fact. Luther, in a big way, for the first time, held forth the idea that the government has no right to coerce the religious conscience. None. And that teaching is a teaching of the Lutheran Church.

“Who do you say that I am?” The first thing we do is confess, like John the Baptizer, “I am not the Christ.” Every one of us, from me to the last person in this hall, should get up right now and confess, “I am not the Christ.” It says that in John 1. John the Baptizer confessed, “I am not the Christ.”

How often in your life would you be the Christ, the know-it-all, the religious expert, the one who doesn’t need to repent? You are the redeemer, you’re the savior of your congregation—if it doesn’t do what you want it to do.

I’ve got news for you. You are not Jesus. And neither am I. And the Missouri Synod and the future of the Missouri Synod doesn’t depend on you or me or anybody else. It depends on Christ, the Rock. Luther said, “I am a maggot sack. It’s the doctrine. It’s the doctrine.”

And we confess not only our sins, but we confess the strong content of the faith. “You are the Christ, the Messiah.” This Jesus has died on the cross for your sins and the sins of the world. “There is no other name under heaven given among men by which we must be saved” (Acts 4:12). Your sins are covered. Your sins are but a drop in the ocean. Your sins are covered by Christ’s blood. You are baptized and covered with His free, wonderful righteousness. No matter how troubled your conscience is at times; no matter how terrified you are of your sins or past deeds; no matter if you are sluggish in the faith. Only believe. Christ is yours. He is all yours. You are forgiven. And your conscience is captive to the Word of God. Flesh and blood doesn’t reveal this. It’s your Father in heaven who has grabbed hold of you. And He’s not going to let you out of His hand.

And notice also what this text teaches us. All of us have the keys. Now this text says the keys are given to

Peter on behalf of all the apostles. We note in Matthew 18 that the keys belong to the whole Church, “Tell it to the church.” And we know from today’s Epistle that you are all, all of us, spiritual priests, and all of us are called to proclaim and speak the Word of God as the royal priesthood.

And it is precisely this speaking, this message of Christ, that is the rock. That’s what the Smalcald Articles say. The rock here really means the ministry, this speaking of the Rock of Christ. We are called to remind the world that it is Luther and the Lutheran Reformation that asserted the free religious conscience. It went from Luther to Magdeburg, to Beza of the Reformed, to Robinson of the Anglicans, to John Locke, and even to Thomas Jefferson.

The pressure is mounting, my friends. The world and its empires and emperors are saying to us, “*Revoco*. Give it up.” Obergefell. “*Revoco*. Your idea of marriage is antiquated.” The HHS mandates. “*Revoco*. Nothing must impede choice.” “*Revoco*. Accommodate, Concordias, accommodate.” “*Revoco*.” Our chaplains are increasingly harassed in the military. “*Revoco*. Your view of marriage and sexuality is ridiculous.”

We are at a point now where what the Bible calls good, the government calls evil—and what the Bible calls evil, it calls good. “*Revoco*,” they all cry out. We must reject exclusivity, the message of Christ. “For there is no other name under heaven given among men by which we must be saved.” “*Revoco*. There is no one truth. There are many truths.”

Here’s the truth. Whether you are L, G, B, T, Q, or just a common farmer from Nebraska or a guy who lives in a St. Louis suburb, this is true: “Christ Jesus

came into the world to save sinners, of whom I am the foremost” (1 Tim. 1:15). And this Jesus Christ is for all, whether you are the shooter or the shot. Christ is for all. And so with Luther, we say, “I cannot. My conscience is held captive by the Word. I cannot, I will not, recant. God help me. Amen.”

“Who do you say that I am?” “Thou art the Christ.” And we will confess. And we will do it joyously. And the world will snarl at us. And they will hate us the more. They will belittle us and say we are a bunch of kooks and idiots and antiquated fools. And we, like the apostles punished for speaking the name of Jesus in Jerusalem, will suffer with joy, and we will shout it all the louder. “There is no other name under heaven given among men by which we must be saved.”

And you know what? “The gates of hell shall not prevail.”

And we will say, “*Revoco*, sin. Recant, sin. Your penalty has been suffered, sin. In Christ. You are dead, sin. You are dead to me. I know only Christ and His righteousness.”

And we shall say, “*Revoco*, death. Death, you are dead to me. Death, you have died to me. My death is dead in Christ, and I am alive. *Revoco*, death. *Revoco*. Recant.”

And I shall say, finally, “*Revoco*, devil. You have become a devil to yourself. You are condemned. You have no more power over me. And I shall live eternally.”

“And the gates of hell shall not prevail.”

In the name of the Father and of + the Son and of the Holy Spirit. Amen.





# Saints and Faithful Brothers

COL. 1:1-14

by THE REV. CHRISTOPHER S. ESGET, LCMS SIXTH VICE-PRESIDENT

66th Regular Convention of The Lutheran Church—Missouri Synod • July 10, 2016 • Matins

Our Lord Jesus Christ, on the night when He was betrayed, took bread and gave it to the disciples. And the disciples argued.

How quickly we can go from the Lord's table to the devil's business! St. Luke tells us that they received Christ's blood, then immediately quarreled about "which of them was to be regarded as the greatest" (Luke 22:24).

These men were brothers twice. Sons of our first father, Adam, they were now by His Supper blood brothers with Jesus. Yet they fought.

The history of the world is the history of feuding brothers: Cain and Abel, Jacob and Esau, Joseph and the 11. "But not so among you," says the Lord Jesus. His Father is our Father; He is our brother, making us all brothers and sisters of each other, not by blood alone, but by forgiveness. How then is it that you murmur and grumble about those whom Jesus has joined to Himself?

This morning's remarkable reading has words easy to gloss over, a standard sermon opening we've heard a thousand times: "Grace to you and peace from God our Father." *Boring!* Yet that greeting is the good news!

To whom are these words spoken? To saints. And not saints alone, but "saints and faithful brothers."

That is who you are: holy ones, brothers and sisters of the Lord Jesus, and so brothers and sisters with each other.

How then can we argue with and grumble about each other? St. Paul says in Romans, "Whether we

live or whether we die, we are the Lord's." Together, we belong to Jesus. So, the apostle asks, "Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God" (Rom. 14:10). Whom Christ has joined as brothers, dare we put asunder?

Sometimes brothers can be united in the wrong way. James and John, the sons of thunder, were eager to call down fire on those who did not receive Jesus. Jesus told them, "You do not know what manner of spirit you are of." Will the Lord Jesus say this of us at our convention?

There must be divisions, the Scripture says, to show who is approved. But arguing in the church is like arguing in marriage: If you're trying to win, you'll lose even when you win.



A wise pastor said to a young seminary student eager to bring change to the church, “Beware of loving the fight.” Conventions and debates are necessary; but the moment we love winning more than we love each other as saints and faithful brothers, we’ve lost even if we win.

This is what St. Paul wants for us: “May you be strengthened with all power, according to His glorious might, for all endurance and patience with joy, giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light” (Col. 1:11–12).

Compare that with the man who said to Jesus, “Teacher, tell my brother to divide the inheritance with me” (Luke 12:13). The inheritance is shared; it is not mine or yours, something we can divide up or hoard for ourselves. It is the inheritance of the saints—and that only by virtue of being in Christ, the true Saint, the true Holy One. Jesus said to Peter in the Upper Room, “Unless I wash you, you have no share—no part, no portion of the inheritance—with Me.” Jesus does this. Jesus acts, Jesus performs, Jesus gives us the share of His inheritance.

Which is to say, our congregations, our districts, our Synod, our families, our own calling as disciples of Jesus—none of it is our own doing. The Father has qualified us, delivered us, transferred us to the Son’s kingdom—for He has redeemed us.

St. Paul continues this theme in the next chapter of Colossians, where everything is grounded in our new identity in Jesus:

In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses. (Col. 2:11–13)

“In him,” “with him,” “with him,” “with him”: Circumcised in Him, buried with Him, raised with Him, made alive with Him—all things are with Him and in Him and through Him.

The Father has delivered us from wars, strife, and contention. He has transferred us to Christ’s kingdom, where forgiven brothers and sisters forgive each other.

This is why St. Paul can call us saints, holy ones—because Jesus takes sinners and calls them saints. We are faithful brothers, loyal to each other, for we have one Brother from whom we derive our brotherhood.

“We know that we have passed out of death into life,” St. John says, “because we love the brothers” (1 John 3:14). Over this week, we may disagree on some things. May it not be as sons of thunder, calling down fire or jockeying for positions of greatness. We are saints, made holy by the blood of the Lamb. We are faithful brothers because we have a Brother who was faithful unto death. In Him will we live, in Him will we die—and His will we be forever.

+INJ+

# It's All about Love

LEV. 19:15-18

by THE REV. NABIL S. NOUR, LCMS FIFTH VICE-PRESIDENT

66th Regular Convention of The Lutheran Church—Missouri Synod • July 10, 2016 • Midday Prayer

Faithful followers of the Savior: Christ is risen! He is risen indeed! Alleluia!

The text is a portion of the Old Testament reading: “You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD” (Lev. 19:18).

Precious children of the heavenly Father, you who are loved more than the human mind can comprehend, God’s love is real, and it’s undeserved, unearned, unmerited. It comes from outside of us. It comes from the One who loved us enough to go to the cross, to die for us, and to rise again on the third day.

Today, as the Holy Spirit has brought us to this place under the theme “Upon This Rock,” we give thanks to the Holy Spirit for gathering us here to be comforted and to hear once more the great message of salvation from the lips of Moses, who tells us that God is love. It is for this reason I have titled my message “It’s All about Love.” It is God’s love that motivates us to be the men and women who we ought to be. It is God’s love that calls us out of darkness into His marvelous light. It is God’s love from the front to the finish of all of Scripture, both Old and New Testaments, that speaks about Him who is love and who loved us in spite of ourselves so that He might make us beloved people of God.

Chosen people of God, loved beyond what the human mind can comprehend, the command in Leviticus is this: “love your neighbor as yourself.” This is not only a command but a privilege and a blessing. To love others in the name of Christ is the greatest honor we have, and as His beloved people, we have no room in our hearts for grudges, vengeance, or hate for our brother.

Does that mean it’s easy? No, because you and I know that some people say things and do things that get us angry, and then what we want to do is to give them a knuckle sandwich fast, furious, and forever. That’s the old nature in us, but we aren’t called to be vengeful or resentful. We are to reflect the love of God.

If you read Deuteronomy 7, the Lord God spoke with Moses to tell the Israelites, “I did not choose you because you were the greatest. Oh no! It’s because I have loved you. I have saved you by *water*, by *Word*, by *Baptism*, by *Sacrament*.” By Jesus, we know the true love of God that motivates us to love even when we are not loved. It is God’s love that moves us to forgive when it’s hard for us to forgive. It is God’s love that motivates us to be kind when somebody is not that kind. It is indeed a challenge to live in this world today because the world hates us. But we are to be, as





Luther said, “little Christs to the world in us, through us, and in spite of us, we are to reflect the love of Jesus to the world.”

Do you remember when the massacre happened in Florida? A man in the name of the false god Allah was so unfriendly that he killed many people. Shortly after, Hollywood brought out their best with the song “What the World Needs Now Is Love.” Boy, how right they are! But how misconstrued they are because they think it is the world’s kind of love, that funny feeling inside of you.

How often in the English language we misuse the word *love*! We say, “I love pizza,” “I love the Vikings,” or like my buddy John would say, “I love the Green Bay Packers.” Do they really love us back? Does pizza love you back? Do the Vikings even know that you love them? What does Moses tell us in the words “love your neighbor as yourself”? It is a privilege to be a neighbor. A neighbor is someone who cares, someone who goes out of their way to reach another person. The apostle Paul touches on that also in the great and wonderful chapter in 1 Corinthians 13. He calls love “a still more excellent way” (1 Cor. 12:31). My beloved brothers and sisters in Christ, you who are sons of Adam and daughters of Eve, it is God’s love that helps us to confess our faults, to repent, rejoice, and stand secure on the solid Rock Eternal—Jesus, the Christ. It is because of Him that we are able to love and share that love with others.

In the 1960s, a young lady grew up in a very well-to-do home. She got pregnant out of wedlock, and her parents forced her to give the baby up for adoption. Fast forward 50 years: the son that she had given up is a minister of the Gospel. After his adoptive parents went to be with Jesus, he sought out his biological mother. He found her in Canada and called her and said, “This is your son. I would love to meet you.” She welcomed him. It was a cold, blustery day in January in Canada. She put on a very light coat and waited outside by the garage as her son came. They had a wonderful visit.

As he said goodbye and headed to the car, he opened the door then turned around and said, “Mom, is there anything that I can do for you?” She said, “Son, love me. Son, love me.”

Brothers and sisters, I want you to do something for me. Will you turn to the right and look at the person next to you? Now do the same and turn the

other way. Please know this is not a head exercise; it’s a heart exercise. The person to your right and the person to your left are your brothers and sisters who need to know that they are loved.

You are God’s instruments of grace. You reflect that love to those around you in the way you communicate the Gospel clearly, not because of who you are but because of whose you are—the baptized, redeemed, forgiven, blood-bought child of God. That’s who you are.

Loved people of God, people who are loved do nothing but love in return. You see, it’s not about my position. It’s not about my prosperity. It’s not about my prestige. It isn’t about the amount of money I have or where I am in the stations of life. What it is about is that God, in His mercy, sent His only Son to be the missionary, the greatest neighbor, the greatest lover of humankind to die for scum like me and rise again so that I may be loved more than I can ever comprehend. It really is about the love that God has for me, a sinner, so that I may know I am forgiven. I am made holy, and one day I will stand in the presence of God the Father, Son, and Holy Spirit. There, with all the saints with gladness, I will bow before the Father of grace to confess that He is the Lamb. He is our Savior, and He is our Lord.

Beautiful children of the heavenly Father, you who are loved more than you can comprehend. Remember this and take it to heart: God loves you more than you can understand, more than you can comprehend. And I want you to know with certainty that it’s not because you are so good, because I don’t see anybody here that’s that good, not even President Harrison. But what I do see are men and women who have been wrapped with the righteousness of Christ, who have been baptized; their sins have been removed, and now they stand loved beyond measure so that we in return can share that love with a world that desperately needs to know of the real love, the love that cannot be purchased except by the blood of Jesus.

Therefore, today may God grant to you and to me the joy of repentance, of confession and rejoicing as we stand upon the Eternal Rock, Jesus Christ, our true neighbor, who loved us because we needed to be loved. Thank God for what He has accomplished in our lives so that we will stand with Him someday in paradise. God grant it all for Jesus’ sake. Amen.

*Soli Deo Gloria*

# Saying What God Says

1 JOHN 1:8–2:2

by THE REV. DR. HERBERT C. MUELLER, JR., LCMS FIRST VICE-PRESIDENT

66th Regular Convention of The Lutheran Church—Missouri Synod • July 11, 2016 • Service of Confession and Absolution

Dear fellow sinners, washed in the blood! What a great opportunity to be here! To confess Christ, yes! But also, what a great opportunity to **SIN**—against God and against one another.

Does that surprise you? Or did we all check our sinful natures at the door? Perhaps the devil will stay home from the convention. Not that we need the devil's help to sin against one another. We are quite capable of that all by ourselves. In the church postils, Martin Luther writes:

When self-conceit gains the upper hand, so that someone wants to be more learned, wiser, better, and holier than another, he then begins to despise the others. Thus he draws people to himself away from the united understanding and mind which makes us all equal in Christ, so that they are supposed to praise and exalt his teaching, preaching, and doing over others. Then harm has already been done, faith has been abolished, and the Church has been torn. (*Luther's Works* 78:189)

It's almost as though Luther is walking these halls, listening to our side comments. He certainly knows the sinful heart.

Hear again our text: "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins . . ." To confess is to "say the same thing," to say what God says. There is no escaping the searchlight of God's Law. So, "if we say we have not sinned, we make him a liar, and his word is not in

us." But tell me, who is the Word of God in the flesh? Who is the truth of God incarnate? Jesus is. So if we say we have not sinned, then we are saying Jesus is not in us.

The truth is, we *are* sinners through and through. When we confess our sins, we are simply saying what God says. *Homologeo*. Yes, God, Your Word tells the truth about me. But if that's the truth about *us*, we confess an even greater truth about *God*. If we confess our sins, God is faithful—God keeps His promise. God is righteous in Jesus to forgive us our sins and to cleanse us from all unrighteousness. That's because in Jesus, God Himself did what we could never do. The Book of Hebrews says Jesus was like us "in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because he



himself has suffered when tempted, he is able to help those who are being tempted” (2:17–18).

Saying that Jesus made propitiation means that Jesus took all our sins. They were *all* heaped on Him, the full lot. On the cross, Jesus absorbed the full blast of God’s wrath for all sins; He took it all for us. It’s all gone. That’s what *propitiation* means. The wrath of God was all poured out on Jesus. There’s none left for us.

Therefore, John pleads with us, “My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1). As our advocate, Jesus speaks for us: “Yes, Father, this one is a sinner, like all the rest, but . . .” Then Jesus steps between us. Who does the Father see now? Only Jesus, in our place. And the Father’s verdict? Not guilty, but righteous, washed clean in the blood. John continues: Jesus “is the propitiation for our sins, and not for ours only but also for the sins of the whole world.” Jesus is the place of atonement, the mercy seat. He is the one sin-bearer, so that now, as the Scripture says, we are all “justified by his grace as

a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith” (Rom. 3:24–25).

When we confess, we say what God says. We are sinners, yes! But we also confess Jesus, for *in Jesus* God is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. When we assure each other, “Your sin is forgiven you, for Jesus’ sake,” there is nothing more certain in all the universe, for we are simply saying what God says.

In just a minute, we will hear once more the absolution. When we say, “amen,” it is the sign we believe, as the catechism tells us, “*This* is as valid and certain, in heaven also, as if Christ our dear Lord dealt with us Himself.”

In the name of the Father and of the Son and of the Holy Spirit. Amen.

# Repentance—Not Life and Death, but Death to Life!

LUKE 15:25–32

by THE REV. DR. GREGORY P. SELTZ, SPEAKER OF *THE LUTHERAN HOUR*

66th Regular Convention of The Lutheran Church—Missouri Synod • July 11, 2016 • Responsive Prayer 2

Grace, mercy, and peace to you in the power of the words of the One who has rescued and redeemed us all. Amen.

I don't know about you, but I kind of wanted Jesus to have the Father say, "We had to celebrate and be glad, because this brother of yours was dead and is alive again, was lost and is found—and SO ARE YOU!"

We get the truth that the partying, "eat, drink, and be merry" life won't last. We know that you can't get to abundant life by wasting life. What's hard to hear is that even our best efforts, even our religious inclinations and machinations, don't amount to anything either. **This text is about two lost sons.**

Repentance, forgiveness, life and salvation: it's so serious that it is more than a life-and-death issue. **Rather, it's a death-to-life issue**—one that can only be restored by the work of God for us, on our behalf.

When someone says to you, "This is a life-and-death issue," we get serious, don't we? I mean, we give that question, that challenge, our undivided attention.

Life-and-death issues demand our attention, and sometimes we do the right thing in response. But very often, we fail the test.

Our lesson today doesn't just expose our need for forgiveness when we fail; we all think we need forgiveness then. It exposes our need for repentance and forgiveness even when we are doing our best!

In fact, I've often noticed in our world that the seriousness that seems to come amidst a life-and-death issue wears off pretty quickly, and we tend to go back to the patterns that got us into trouble in the first place.

Remember 9/11? For a few weeks after the bombing, we got serious, people went back to church, maybe they prayed a bit more, they might have even taken their freedoms seriously. But merely a decade later, we're less focused on what really matters than ever before! Once the life-and-death challenge wears off, we go back to being the same need-to-be-saved people we always were—maybe even thinking our actions and activities have done enough to get God off of our backs.





So, repentance is more than *us* getting serious with God.

The first son, the prodigal, realized that his sinfulness had landed him in a life-and-death situation, so he took matters into his own hands and decided that he would at least ask his father if he could be his slave.

**He missed the whole point.** He wasn't a son because of anything he had done, nor would he be a son again because of that. He would be a son again because of the grace, the mercy, the undeserved love of his Father ALONE!

**The second son missed the whole point as well.** He seems to have been more serious about his relationship with his father and family than the younger one. But he missed the point that all of the father's wealth and blessing was a gift from the father to him as well.

To him, his foolish brother might have needed grace, but not him. If he could have sung it, the verses would probably go like this:

Annoying grace, how shrill the sound  
That saved a wretch like thee;  
I ne'er was lost, I'm always found;  
Me, blind? Say, can you see?

Through many damsels, joints, and dares  
You have already come!  
Disgrace you've brought; Dad's gone too far  
And welcomed home a bum!<sup>1</sup>

Self-righteousness is just as sinful as unrighteousness, and just as deadly. He somehow thought that his actions compelled his dad's love and care, when in fact, the father's love for him also was undeserved and freely given.

God calls us all to repentance, and repentance is more than giving God even your best effort. Our relationship with God is more serious than a life-and-death situation. It is a death-to-life situation.

It's something only God can accomplish, and He does. In the life, death, and resurrection of Jesus Christ alone, sinful, dead-in-their-trespasses people can truly be made alive again.

Through Word and Sacrament, God creates in us a new heart and a new mind that see our sinfulness through His deconstructing Law; they also see our salvation as *a pure gift in Christ by faith!*

This story is a warning and an invitation to all of us longtime LCMS members. We can never forget that we, too, are part of God's family by His gracious invitation. And repentance, sorrow for our sin, and trust in God's mercy—those are God's gifts in Christ alone too.

And we wouldn't want it any other way! Amen.

<sup>1</sup>Illustration from Sermon Central, [sermoncentral.com/sermons/the-parable-of-the-prodigal-father-a-parable-of-extravagant-love-joeey-nelson-sermon-on-parable-prodigal-son-45752.asp?page=0](http://sermoncentral.com/sermons/the-parable-of-the-prodigal-father-a-parable-of-extravagant-love-joeey-nelson-sermon-on-parable-prodigal-son-45752.asp?page=0).

# Fear Not, Confess Christ Boldly

MATT. 10:24–33

by THE REV. KOU SEYING (KXF. NYAJ KUB THOJ), LUTHERAN FOUNDATION PROFESSOR OF URBAN AND CROSS-CULTURAL MINISTRY AND ASSOCIATE DEAN FOR URBAN AND CROSS-CULTURAL MINISTRY AT CONCORDIA SEMINARY, ST. LOUIS

66th Regular Convention of The Lutheran Church—Missouri Synod • July 12, 2016 • Matins

Dear brothers and sisters in Christ, grace and peace to you from God our Father and our Lord Jesus Christ. Amen.

On behalf of Concordia Seminary President Dale Meyer, I bring you greetings from your seminary in St. Louis. And I also especially bring you greetings from your Hmong brothers and sisters across our Synod. This is the year we are celebrating the 40th anniversary of LCMS Hmong ministry. There is a resolution before you to give God thanks and praise for this milestone. In the name of Jesus. Amen.

In our increasingly pluralistic American society, Christianity is simply one religion among many for consumers to choose. I have heard parents in our LCMS congregations say that when their children are older, they can choose whatever they want to believe. By giving options, we simply play to the idolatry of the self. As different authors have pointed out, “the search for truth has been replaced by the search for self.”<sup>1</sup> And many have “transferred authority from **Sola Scriptura** to **Sola Cultura**.”<sup>2</sup> Therefore, many so-called Christians cannot confess Christ boldly.

Some years ago, a vicar had to be let go because he simply refused to fulfill the basic requirements of his vicarage. Long story short, many knew that this vicar was not cut out to be a pastor. However, some mem-

bers and a leader of the congregation had become friends with the vicar. They wanted to suppress the truth, and they demanded that the supervising pastor pass him due to the cultural sensitivity issue, especially in the context of honor and shame.

Can you imagine if the pastor were to cave in on that day with all those eyes in the room, where the Bible study was hijacked for this heated discussion and everyone was waiting to see what the pastor was going to do with the truth? It is one thing to proclaim the truth from the controlled environment of the pulpit; it is another to make a bold confession of the truth under duress. This was more than a cultural sensitivity issue. The integrity of the Gospel was at stake. It had everything to do with proclaiming the truth and



<sup>1</sup> Leonard Sweet, *The Three Hardest Words in the World to Get Right* (Colorado Springs: WaterBrook, 2006), 44.

<sup>2</sup> Os Guinness, *Prophetic Untimeliness: A Challenge to the Idol of Relevance* (Grand Rapids: Baker Books, 2003), 65.

performing the truth and renouncing the false. In other words, it had to do with confessing Christ boldly despite whatever consequences might follow. To this day, this pastor continues to receive nasty notes in an attempt to assassinate his character, including from some of his fellow pastors. This is the North American way of persecuting church leaders, which is from within the church.<sup>3</sup>

We cannot hide the truth, as our text warns us this morning. It will be revealed, and it will be known. The author Leonard Sweet reminds us, “There is only one reason you should be a Christian. Because it’s true. . . . The only reason you should be a Christian is because God is God and because Jesus is the way, the truth, and the life.”<sup>4</sup> As Christians, we need to confess Christ boldly.

A few synonyms for the word *boldly* are *confidently*, *shamelessly*, and *courageously*. Therefore, we confess Christ confidently. We confess Christ shamelessly. We confess Christ courageously. Thus, we confess Christ boldly to the world. Why? Because He died for your sins and my sins, for your shames and my shames. He conquered death to be the way, the truth, and the life for us. The truth will never put us to shame.

“Persecution Will Come” is the heading in the ESV that covers part of our text for today. Our text simply says, “So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known.” In other words, the truth will come out. Christ will be proclaimed boldly across this land, across cultures, across languages, across the seas, across the world—despite persecution.

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<sup>3</sup> Reggie McNeal, “Persecution of church leaders in the North American context does not come from outside the church. It comes from inside the church,” in *The Present Future: Six Tough Questions for the Church* (San Francisco: Jossey-Bass, 2003), 66.

<sup>4</sup> Sweet, *The Three Hardest Words in the World to Get Right*, 44.

Verse 28 says, “And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.”

Our text concludes that when we acknowledge Jesus before men, He also will acknowledge us before the Father, who is in heaven.

Luther puts it this way:

If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ.<sup>5</sup>

When it really matters, when the devil is attacking, when the world is at odds with us, let us not back away. Let us not give in to the cultural restriction. Let us not fall prey to the idolatry of the self.

People from different cultures and languages outside of the LCMS are noticing our strong biblical confession, especially when it’s heard in the native languages of the people. The truth is hard to hide when one speaks from the language of the heart.

Fear not, let us confess Jesus Christ boldly in this convention and outside these walls in the streets of Milwaukee. Fear not, let us confess Christ boldly when we return to our homes, our congregations, our neighborhoods, and our workplaces. Fear not, as a church body let us confess Christ boldly to the world! Amen.

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<sup>5</sup> *D. Martin Luthers Werke. Briefwechsel*, 18 vols. (Weimar, 1930–), 3:81f.

# Held Fast to Hold Fast

HEB. 10:23

by THE REV. DR. JOHN C. WOHLRABE, JR., LCMS SECOND VICE-PRESIDENT

66th Regular Convention of The Lutheran Church—Missouri Synod • July 12, 2016 • Responsive Prayer 1

In the name of the Father and the Son and the Holy Spirit; the text for our message is Heb. 10:23: “Let us hold fast the confession of our hope without wavering, for he who promised is faithful.”

Friends of Jesus and friends of mine, fellow shipmates on the good ship we call the Missouri Synod: So much in life is *quid pro quo*, “this for that.”

*If* you do this, *then* you get that. Sadly, some twist the Gospel into “this for that,” which is no gospel at all. But God doesn’t work in this way. His Gospel is truly good news for all people. It is not an “if-then” gospel, but rather a “since-then” gospel, or even more a “because-therefore” gospel!

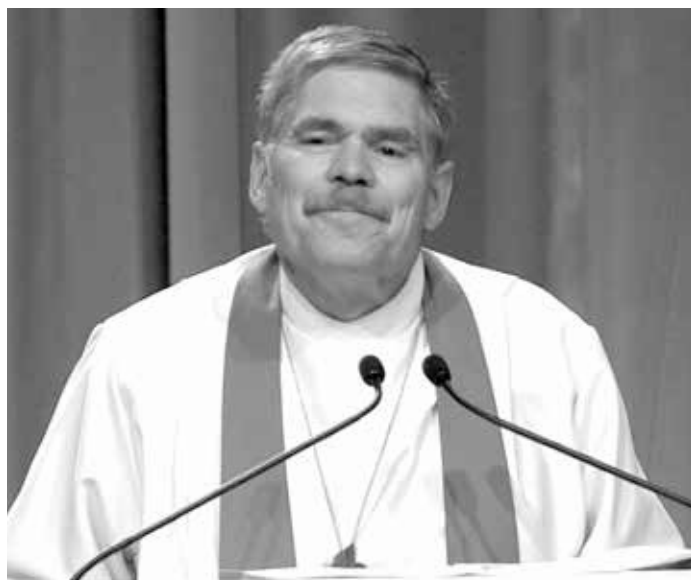
The author of the Letter to the Hebrews was addressing Jewish Christians who wanted to return to a *quid pro quo* religion. As Christians, they were facing persecution in the Roman Empire, so they wanted to go back to their old Jewish ways. *If* you follow the regulations of the Torah and trust the sacrifices of the Jewish high priest at the temple in Jerusalem, *then* you will supposedly be right with God. There are many today who present Christianity as an “if-then” religion. *If* you make a decision for Jesus, *then* Jesus will come into your heart. *If* you trust hard enough, then God will deliver you from whatever trouble you are facing or give you whatever you want. *If* you confess the faith before others, *then* you are a good Christian and can be confident that God is happy with you.

There is, however, an insurmountable problem with this type of glory gospel. Because it depends on what we do, therefore it is in no way good news. Because

we are from birth dead in trespasses and sin (Eph. 2:1; Ps. 51:5), therefore there is nothing we can do to please God.

Think of it as attempting to scale 3,000-foot El Capitan at Yosemite National Park on your own, without even a belaying rope. One slip—whether at 50 feet or 2,950 feet—and you fall to your death, no “ifs,” “thens,” or “therefores” about it! If your relationship with God depends on *quid pro quo*, then you would be forever lost!

But thanks be to God that this is not the case at all. *Because* God does all good things for us in Christ Jesus, *therefore* those good things are ours and we can hold fast to that confession, we can hold fast in faith and we can boldly say the same thing before the world. The author of the Letter to the Hebrews





doesn't use this exact grammatical formula. He uses an exhortation to encourage his readers, which biblical scholars refer to as a hortatory subjunctive: "Let us hold fast the confession of our hope."

However, each case of encouragement is tied to the good news of what God does for us. *Because* Jesus is our great High Priest who gave His flesh and blood for us on the cross, *therefore* we will confidently enter God's presence now and for eternity. *Because* our hearts and bodies were washed clean by the pure waters of Holy Baptism, *therefore* we can draw near with a true heart to God our Father. *Because* the Day of the Lord is drawing near when Christ will return and we will be raised bodily unto eternal life in heaven, *therefore* we won't want to forsake the gathering together with other Christians, as is the habit of some. *Because* God is faithful in all His promises to you, *therefore* you can hold fast to the confession of your hope without wavering.

Over 30 years ago, I served as chaplain for the 3/24 Marines, a reserve infantry battalion, and we were sent to Bridgeport, Calif., for mountain warfare training. This is fairly close to Yosemite National Park in the High Sierras. I had never done any rock climbing before, and neither had many of the Marines in our

battalion. To build our confidence in the belaying ropes, the training gunny had each of us rappel halfway down a 100-foot cliff, tie off, and hang upside down. Then we were to do 10 sit-ups with our head hanging 50 feet above rather sharp rocks. After that, we practiced climbing up the cliff with the belaying rope attached. We could confidently hold fast because we were securely held fast.

The author of Hebrews exhorts and encourages us to "hold fast the confession." He is using the Greek word *homologian*, which literally translates as "same words"—the same words of our hope in Jesus Christ. These are the same words by which God has faithfully promised our forgiveness and salvation through Jesus' death and resurrection, the same words by which God has faithfully provided our purification in Holy Baptism, the same words by which God has faithfully promised our deliverance and eternal life in heaven. We can hold fast in faith without bending or wavering because God holds us fast through His Word and Sacraments. We can hold fast in boldly confessing this faith before a fallen world because God so faithfully holds us fast through Jesus Christ, our solid Rock. Amen.

*Soli Deo Gloria*

# Joy Has Found Us!

PHIL. 4:4-7

by THE REV. ALLAN R. BUSS, PASTOR OF IMMANUEL LUTHERAN CHURCH, BELVIDERE, ILL.  
66th Regular Convention of The Lutheran Church—Missouri Synod • July 13, 2016 • Matins

How does that passage go? “Rejoice in the Lord \_\_\_\_\_!” If we are never to say never, do you feel uncomfortable with “always”? And it is the fourth full day of the 2016 LCMS convention. We have had long days filled with sometimes tedious work. (No offense to the chair.) We have agreed and disagreed. Rejoice?

A convention of the church can bring out the best in us and also some of the worst. We must admit and confess that sin also shows up before, during, and after a convention. Satan and our sinful nature see an opportunity and seize the opportunity.

Rejoice? Have you been watching the news? We look at the political realm of our country. People are angry and distrustful. Rejoice always—are you kidding?

Then we take a look at our personal lives and our families. Not all is good or easy there either. Many areas of church life have little rejoicing going on.

The church in Philippi had Euodia and Syntyche. They were feuding, and the disagreement poured out into church life. Others were being hurt, and the church could easily take her focus off of Jesus and become joyless and missionless. Paul challenges them very simply to “agree in the Lord” (Phil. 4:2). But Paul, the founding pastor, is in prison for the Gospel. Will evil win? Rejoice?

Perhaps we should join in one, big pity party in Milwaukee. Let’s be The Angry Lutheran Church—Missouri Synod. But we are turned back to Jesus by Paul, the Lord’s apostle! The Holy Spirit is at work. We find our agreement “in the Lord.”

Like my wife, Paul repeats himself to make his point. “Rejoice in the Lord always; again I will say, rejoice.” (She did give me permission to say that.) This is joy in the Lord Jesus! It’s a gift of His redeeming work in His sinless life, His innocent suffering and substitutionary death, His rest in the grave, His bodily resurrection and ascension into heaven. He shares this joy with us in His saving gifts! Satan hates this joy in the Lord, and so does our sinful nature. Rejoice always in the Lord!

Joy and rejoicing are cheered on. Paul is our joy cheerleader. This gift of joy refocuses us at this convention. Conventions, resolutions, and elections can be good, but they are no substitute for who we are in Christ. This is our real identity. We are baptized with each other into the death and resurrection of Jesus (Rom. 6:4). We are “in the Lord.”



It has been said, “Happiness is circumstantial [for instance, the Packers win], but joy is relational.” One of the best parts of the convention is renewing old relationships and gaining new ones. But we know that our relationships start and end in our reconciled relationship with God in Christ. We are reconciled to each other, and we are given the ministry of reconciliation, that God is not counting our sins against us (2 Cor. 5:19). We are ambassadors of this reconciliation to the world.

Jesus loves finding the lost, and He throws a party! With all the great parties and gatherings at this convention, have we had one for the lost who have been found? Jesus says, “Rejoice with me” (Luke 15).

Biblical commentator Lenski writes of this text, “This epistle sparkles with joy.” So does the Good News we proclaim. We are the Church, challenged and tired, but in Jesus we are still sparkling with joy. Joy has found us. Jesus engages us again with His gifts, and He has not left us! In our congregation, complaining can be contagious. I am here to tell you that this joy also is contagious!

In a world of bullying and bloviating, we are taught by the Holy Spirit, “Let your reasonableness be known to everyone.” We are not bullies for Jesus! We are not wimps for Jesus. We are bold! We are faithful! We are humble! This reasonableness is seen inside and outside the church! We are gifted in Jesus to be full of grace and truth! Grace and truth are “reasonable,” at least to the One who serves us and we serve.

“The Lord is at hand” (Phil. 4:5). He is in control, and His good and gracious will is getting done many times in spite of us. He is near us in our life of Word and Sacrament. He brings us together and keeps us together!

He is near in His promised return. At Jesus’ return, we will receive perfect and eternal joy. Our unending rejoicing will not be interrupted by anything! The Church Militant has conventions, but in the Church Triumphant there will be no more conventions. The Church Triumphant is our goal and gift! The vision of the Church Triumphant gives us a clearer view of the work and mission of Jesus.

“Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving.” What are your worries? About the church? your family? your own life? Even if they don’t keep you awake at night, what issues come to mind? Worry means a divided heart, but our heart is made whole in Christ! “Create in me a clean heart . . . restore to me the joy of your salvation” (Ps. 51:10, 12).

We are invited to pray and let our requests be made known to God through Jesus. Every time we end our prayers in Jesus’ name, we are returned to the Source of our joy.

Some in the world and the church are watching this convention via live streaming. Best of all, we are being watched and guarded by the Lord, Jesus Christ! This is His church, and we are His people. We are not led by how we feel. We are led by the Source of our life and salvation. Our Lord has passion and love for the people and the Church He has purchased with His own blood! He is passionate about you!

Some years ago, we received a young family into our congregation. In a meeting, I shared with them a box of offering envelopes. Usually, people roll their eyes or look emotionless. You can almost hear them thinking, “Here they go; all the church wants is my \_\_\_\_\_.” This young husband and dad had one word to say: “Sweet!” I have never heard that response before or since. It wasn’t about the box of paper. That box was a sign that he belonged! Here, the Gospel was given to him and his family. Here in our congregation, his children were baptized. He was to be part of a church bringing joy to others. He had joy!

Our joy is found “in the Lord.” Our agreement is found “in the Lord.” This Gospel is still sparkling with joy. This Gospel is still so sweet! May we, because of this Gospel, sparkle with joy before the world! All this for Jesus’ sake. Amen.

# Commemoration of the Faithful Departed

IS. 25:6-9

by THE REV. DR. JOHN C. WILLE, PRESIDENT OF THE LCMS SOUTH WISCONSIN DISTRICT  
66th Regular Convention of The Lutheran Church—Missouri Synod • July 13, 2016

The commemoration of the faithful departed is about remembering those faithful church workers who have died. Death gobbles up one person after the next. That's why we have these "commemorations" every three years at Synod convention, at district conventions, and also the first Sunday in November each year. With the passing of time, death devours children and parents, grandparents, great-grandparents, and their grandparents before them.

Death is no friend to the human race. Death is no respecter of persons. The prophet calls it "the veil that is spread over all nations," "the reproach of his people." There is shame and disgrace in death. Death is the consequence of sin. You know the words God speaks to Adam and Eve in the Garden of Eden: "For you are dust, and to dust you shall return." That curse comes because of sin. St. Paul says in Galatians 3: "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them."

Death. Eyes glazed over with a distant, cold stare. The breath of life gone. Death is a scourge upon all humanity, a curse upon you and me. Those whom we remember have felt the sting of that curse as well. Each cemetery, every headstone, every buried coffin bears silent witness to the scourge of sin and the curse of death. If you have ever stood at the coffin of a loved one, you know the sting of death. If you have ever come nose to nose with your own mortality, you have smelled the stench of death.

That's why the words the prophet Isaiah speaks are so powerful, so comforting. They are amongst the sweetest in all of Holy Scripture. Isaiah speaks to a people

who have felt the sting of death in their lives. These are the survivors who witnessed the destruction and death that the Babylonians brought upon the city of Jerusalem. Their friends, their neighbors, their family members died in the siege. Thousands died as the city fell into the hands of the Babylonians. Their dead bodies were everywhere.

Yet, there is hope. There is a God in heaven. There is a Savior. There is life. Listen to the way Isaiah describes it: "He [the LORD GOD] will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death forever; and the LORD GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken."



“The LORD has spoken.” Jesus spoke from the cross on Mount Calvary: “It is finished!” The Lord spoke profoundly when the angel rolled the stone away from the tomb and it was empty. The angels’ message to the women at the tomb resounds from the highest throne in heaven throughout the generations: “Why do you seek the living among the dead? He is not here, but has risen.”

And yet, we are frightened of that grave. Why? Martin Luther has this to say: “Thus it is not the fault of dying and burying that you are frightened of them, but it is the fault of your flesh and blood, which cannot understand that its disease, death, and grave mean nothing else than that God is laying you gently like a child in a cradle or a bed, in which you will sleep sweetly until the Last Day.”

There is nothing to fear or dread. The words of the hymn ring true: “I know that my Redeemer lives.” Jesus says, “Everyone who lives and believes in me shall never die” (John 11:26). The Lord has spoken. Death has been swallowed up in victory. Christ is risen. Life is His gift to us.

All that remains is the victory feast. We are blessed with a taste of that every time we receive our Lord’s body and blood in the Sacrament. It is the banquet of salvation. God Himself has replaced the curse of sin with the blessing of forgiveness. God Himself has destroyed the disgrace of death and has given us life. Go to Revelation 22. The way to the tree of life is no longer patrolled by an angel with a flaming sword. John tells us, “The angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. No longer will there be anything accursed” (Rev. 22:1–3). Eat and live.

The Lord has spoken. Death has been swallowed up by Him who is the resurrection and the life! “The LORD is my rock and my fortress and my deliverer” (Ps. 18:2). Of whom shall I be afraid? “Thanks be to God, who gives us the victory through our Lord Jesus Christ” (1 Cor. 15:57)! Amen.



# Joy in Jesus

1 JOHN 1:1-4

by THE REV. DR. SCOTT R. MURRAY, LCMS FOURTH VICE-PRESIDENT

66th Regular Convention of The Lutheran Church—Missouri Synod • July 14, 2016 • Matins

## I Joy in another

## II Joy in the face of hatred

## III Jesus has joy in us

## IV Complete joy in heavenly fellowship

Our joy is in Jesus. Because it is in another, our joy does not depend on us, our mood, the company we keep, the pressures we feel in our daily life, or the anxiety we experience because of our sin and spiritual weakness. It cannot be taken from us. There are many opportunities for us to feel anxiety in the presence of a holy and righteous God. This anxiety so easily cheats us of the joy that we have in Christ. As the psalmist says, “In your presence there is fullness of joy” (Ps. 16:11). There is fullness of joy in Jesus (1 John 1:4).

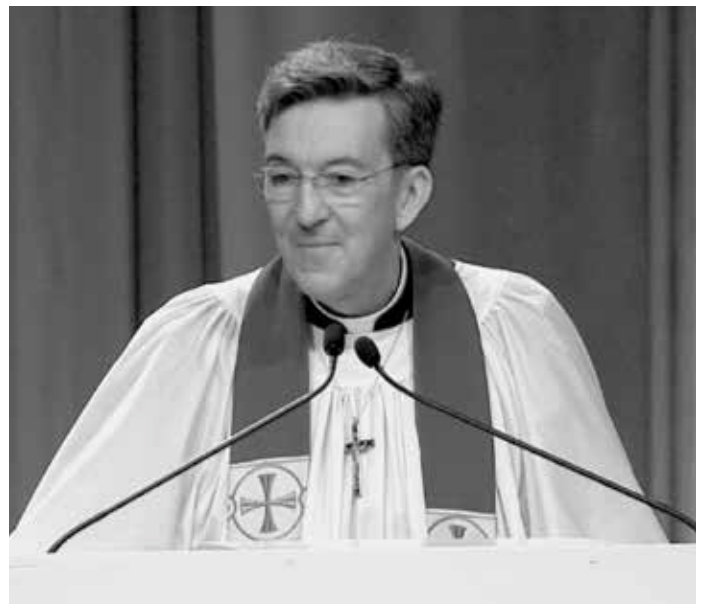
## I

Our joy is in another. It is not in ourselves. John the apostle was writing of his experience with the Lord Christ, whom he heard, saw, experienced, and even touched. What was written about Christ joined John’s readers in the divine fellowship with the Father and with His Son, Jesus Christ. The apostolic Word unites John’s readers with the God who manifested Himself to His people in the person of His Son. Jesus says, “These things I have spoken to you, that my joy may be in you, and that your joy may be full” (John 15:11). Our joy is in Him, not ourselves, and because it is in Him, it is full and complete. Jesus found His joy in others too. His joy is to seek and save the lost. His

joy is in His mission to save the world. His joy was to endure the cross for sinners like us (Heb. 12:2). And our joy is in Him!

## II

The world hates us because our joy is not settled in the things of this world. The sacrilege of the world is to love itself, rather than to find joy as the beloved of Jesus. This is why the world must hate those who find joy in Jesus. We Christians know who we are because we have fellowship with the God who reveals Himself to us in Christ. The world is lost and always has been, but its wandering has gotten clearer recently. We know who we are, while those who love the world are trying to create an identity out of thin air. We know who we are because we have fellowship with the God



who names us at the font: as a child of God who is named by the Father, Son, and Holy Spirit. When I was a young man, my mother would always say to me as I went off with my friends, “Don’t forget who you belong to!” She did not mean herself and my father. She meant my heavenly Father. When we know who our God is, then we know who we are. What joy there is in that knowledge, a knowledge delivered to us by the Word of God!

### III

The joyous fellowship that we have with God through the Word of His chosen apostles is a matter for wonderment! He seeks fellowship with sinners like us! I had the joy of sharing our holy faith with a Kurdish man who was suspicious of Islam and had questions about Christianity. He asked good questions about the faith of Christ. I had such joy to say that Jesus is our way to the Father. “Christianity is not a path, at least not in the way in which a road map charts a path. No, Christianity’s way is a person: Christ Himself. Christianity is not a way of living. No, it is a life that is Christ’s own life. He is your life, and you are hidden in Him,

as St. Paul says (Col. 3:4). Christianity is not a truth. No, it is the truth in the flesh of God’s own Son.” This Kurdish man heard these words with tears in his eyes. He said wonderingly, “Is this your God?” What joy we share with those who hear of Christ’s enfleshment of Mary and His suffering and death for the sins of the world! Jesus finds His joy in us that He might be our joy. His joy is not mere feeling or experience. His very joy is made complete only in His suffering and death because it is the joy He has in another. This is the joy He has in us, whom He has redeemed.

### IV

We have joy in Him even when death takes one of our loved ones. When his daughter Magdalena died, Martin Luther said, “I am joyful in spirit but I am sad according to the flesh. The flesh doesn’t take kindly to this. . . . She is surely at peace and she is well off there, very well off, and yet to grieve so much!” (AE 54:432). Our blessed dead are very well off indeed in the full fellowship of the Church in heaven. They have fullness of joy. In that sharing, our joy is made complete because we have joy in Jesus.

# Upon This Rock: Repent, Confess, Rejoice

by THE REV. DR. LAWRENCE R. RAST, JR.,  
PRESIDENT, CONCORDIA THEOLOGICAL SEMINARY, FORT WAYNE, IND.  
66th Regular Convention of The Lutheran Church—Missouri Synod • July 10, 2016

Greetings from your seminary in Fort Wayne, Ind.,  
Concordia Theological Seminary.

Dear Friends in Christ:

The church's existence today is a testimony to God's continued faithfulness to His people and a fulfillment of His promise to continue to care for it. Christ's assurance that the gates of hell shall not prevail against His Church is confirmed among us as we repent, confess, and rejoice together.

We can't always imagine what God will do to sustain His Church, but we know He will. The Lutheran Church nearly came apart in the period immediately following Luther's death in 1546. All hope seemed lost. But in 1580, Concordia was achieved, and the church continued to fulfill its divine mission. In 1840, the majority of Lutherans in America had lost their distinctive confession. It appeared that it was simply impossible for the Lutheran Church to survive with confessional integrity. Yet by 1847, a small synod of twelve pastors and 16 congregations, totaling about 3,000 members, was founded—today's Lutheran Church—Missouri Synod (LCMS). God was faithful in maintaining His Church.

And what about today? Today, the church has clearly lost its privileged position in North American culture.

What will God do now?

He will be faithful—He will be faithful to His mission; He will be faithful to us, His people, because He has called us out of darkness into His marvelous

light that we might declare His wonderful deeds (1 Peter 2:9). Indeed, God the Holy Spirit has called, gathered, enlightened, sanctified, and kept us in the one true faith so that we might repent, confess, and rejoice.

Is it too much to say that we see the fulfillment of this in the history of our Synod? No! For God is at work in us both to will and to do His will! Thus we see, in the stories of the people, pastors, and congregations that make up the Synod, God's continued faithfulness in the way He enables us to fulfill the works He has prepared in advance for us to do. Take a quick walk through the exhibits hall at this convention—the 66th Regular Convention of the LCMS—and you will see repeated and remarkable



testimonies to God's faithfulness expressed through the robust ways that our Synod—the people and pastors, the congregations and institutions—are doing God's work with eternal impact both in the United States and into the all the world.

Thus, my point this morning is really rather simple. Here it is: It is a miracle that confessional Lutheranism exists in any form today. Humanly speaking, it *should not*. If it were up to us, it *would not*: indeed, it *could not*. But it does—purely by God's grace. For it is built *Upon This Rock*! Thus, we see in the continuing existence of The Lutheran Church—Missouri Synod—with all of its triumphs and challenges, capabilities and limitations, beauty and warts—evidence of God's continued fulfillment of the promise spoken by our Lord Jesus Christ, “the gates of hell shall not prevail against my church.”<sup>1</sup> So, dear friends in Christ, let us repent, confess and rejoice.

To the human eye it is easy—sometimes perhaps too easy—to conclude that we have passed a point of no return: a fundamental, epochal shift in the church's life.

One need only examine the demographic evidence regarding Christianity in general and Lutheranism in particular in the United States to know that things have changed. All of the major Lutheran churches in North America are (1) aging and (2) decreasing numerically. In addition to this reality, research shows that the “millennial” generation could turn out to be the least religious generation in American history.<sup>2</sup>

These changes are affecting the American churches. In 2013, the Evangelical Lutheran Church in America (ELCA) had a stated membership of 3.9 million. This number is significantly lower than the 5.3 million Lutherans (LCA, ALC, and AELC) who formed the ELCA in 1988. This decline in the number of members has been mirrored by the departure of about 1,500 congregations from the church body—in both cases, a decline of about 20 percent.

And what about the other Lutheran church bodies of

the United States? Our own LCMS presently has a baptized membership of 2,097,258 members (2014).<sup>3</sup> The Wisconsin Evangelical Lutheran Synod (WELS) reports a baptized membership of 376,177.<sup>4</sup> The Evangelical Lutheran Synod (ELS) has about 15,000 members. Other Lutheran groups have emerged, largely drawing their membership from among the disaffected of the ELCA. The North American Lutheran Church (NALC) now claims 140,000 members in about 400 congregations, while Lutheran Congregations in Mission for Christ (LCMC) now lists a total of 859 congregations, of which 739 are in the United States.<sup>5</sup>

One reality that these church bodies generally share is an important demographic realignment that is changing their possible futures. In the LCMS, while one hears significantly diverging estimates, the average age of its members appears to be somewhere around 59 or 60. That age has been climbing steadily for some years and continues to be a cause for concern. Simultaneously, we have been experiencing a well-documented decrease in family size. The relationship between the two points is obvious—fewer babies, higher average age. At the same time, such aging has implications for our life together. Smaller families mean fewer infant baptisms, which ultimately results in fewer confirmations. This impacts parochial schools in direct ways and is affecting and will continue to affect the Synod's institutions of higher education.

Along with our aging membership is the fact that Lutheranism is among the most racially homogeneous confessions in the United States. Presently, approximately 95 percent of the baptized members of the LCMS are white. ELCA is approximately 97 percent white. In both instances—age and racial homogeneity—American Lutherans are in a changing demographic.

But there is more. In addition to age and race, Evangelical Christians—broadly including Confessional Lutherans—are increasingly relativistic in their thinking. While a stunning 90-plus percent of Americans confess belief in “God,” the definition of that “God” is increasingly fuzzy and uncertain. Further,

<sup>1</sup> Lawrence R. Rast, Jr., “Reformation in New Lands and Tongues,” *Journal of Lutheran Mission* 2 (September 2015): 16–22.

<sup>2</sup> Cooper-White, Macrina. “Millennials Are the Least Religious Generation Yet, And Here's the Surprising Reason Why.” *Huffington Post*, 2015. [huffingtonpost.com/2015/05/27/millennials-less-religious\\_n\\_7452998.html](http://huffingtonpost.com/2015/05/27/millennials-less-religious_n_7452998.html), accessed July 7, 2016. This story is based upon Pew Research. [pewforum.org/2010/02/17/religion-among-the-millennials/](http://pewforum.org/2010/02/17/religion-among-the-millennials/), accessed July 7, 2016.

<sup>3</sup> [blogs.lcms.org/2015/statistics-for-2014](http://blogs.lcms.org/2015/statistics-for-2014), accessed March 16, 2016.

<sup>4</sup> [connect.wels.net/AOM/MCG/CongStatsReport/Documents/WELS%20Statistical%20Report%202014.pdf](http://connect.wels.net/AOM/MCG/CongStatsReport/Documents/WELS%20Statistical%20Report%202014.pdf), accessed July 7, 2016.

<sup>5</sup> [thenalc.org/history/](http://thenalc.org/history/), accessed July 7, 2016; [lcmc.net](http://lcmc.net), accessed July 7, 2016.

even among Evangelical Christians, some 57 percent express some reservations in saying that Jesus Christ is the only way to salvation.<sup>6</sup>

This has led some to predict the imminent collapse of Evangelical Christianity. This breakdown, it is claimed, will follow the pattern of deterioration established by Mainline Protestantism and will fundamentally alter the religious and cultural environment of the West, including the United States. We may be experiencing the first manifestations of that even now.<sup>7</sup>

## I

Challenges, indeed!

Our gracious Lord Christ anticipated times such as these, and He says to you and to me this morning: “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble” (Matt. 6:34).

But given all that we’ve heard, how is it that I cannot be anxious? How many of us haven’t said something like, “I fear not for myself so much, but for my children and my grandchildren.”

Personally speaking, I am anxious about many things. I am anxious about the well-being of our institutions of higher education—our two wonderful seminaries and the schools of the Concordia University System. I am anxious about the future of The Lutheran Church—Missouri Synod. I am anxious about the state of culture in the United States and the Western world as a whole. And I am anxious about the orthodox Lutheran Confession in this troubled and confused world.

We are surrounded by the cares and trials of this world, and the temptation is to become so preoccupied and overwhelmed by these that we miss the gracious provision and care that God so richly pours out upon us each and every day: *feeding* us with His Word, *giving* us His body and blood to eat and drink, and *clothing* us in the righteousness of the Crucified and Risen One.

The Gospel of Christ quiets our troubled hearts and calls us not to be anxious about tomorrow, for all your

tomorrows are already established in the unwavering promise of Christ. This is Christ’s promise to each and every one of us here at this convention and to each person in the congregations, schools, missions, and partner churches God has called us to serve. God is using us at work in this place, blessing us as we gather to learn, and enabling us to hand over the faith once delivered to the saints.

So be of good cheer! For in the end, while the New Testament challenges us to live a life worthy of the calling to which Christ has called us, it defines that life first of all in the person and work of Jesus Himself. He is the one who, though He was rich, became poor. He is the one who mourns over His broken people and who meekly went to the cross in our place because of His hunger and thirst that we might be declared righteous. He is merciful and pure in heart, and by His death and resurrection makes peace with God, so that we, who are persecuted by the devil, the world and our own sinful flesh, might know that the kingdom of heaven is indeed ours.

Therefore, my friends in Christ, “Do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? . . . But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you?” (Matt. 6: 25, 30). God has clothed you in the righteousness of Christ, and now Christ’s life shapes and transforms your life into one of repentance, confession, and rejoicing.

“Our mission,” our Synod’s mission statement says, “is vigorously to make known the love of Christ by word and deed within our churches, communities and world.” Now, as much as has always been the case, we need to confess faithfully. This, I am convinced, is our vocation. It is time for us to confess—and to do so with clarity and with vigor.

## II

The opportunities to rejoice by sharing the good confession have never been greater. For, even though the church may have lost its privileged position in North American culture, orthodox Lutheranism continues to be a force for spiritual good as faithful Christians study the Scriptures, as pastors preach the Word, properly

<sup>6</sup> U.S. Religious Landscape Survey: Religious Beliefs and Practices,” June 1, 2008, [pewforum.org/2008/06/01/u-s-religious-landscape-survey-religious-beliefs-and-practices/](http://pewforum.org/2008/06/01/u-s-religious-landscape-survey-religious-beliefs-and-practices/), accessed July 7, 2016.

<sup>7</sup> Michael Spencer, “The coming Evangelical Collapse: An anti-Christian chapter in Western history is about to begin. But out of the ruins, a new vitality and integrity will rise,” *Christian Science Monitor* Online, March 10, 2009, [csmonitor.com/Commentary/Opinion/2009/0310/p09s01-coop.html](http://csmonitor.com/Commentary/Opinion/2009/0310/p09s01-coop.html), accessed July 7, 2016.



distinguishing between Law and Gospel, and administering the sacraments according to Christ's establishment, and as we all share the unchanging Gospel of Christ in the places God has given us to serve.

God has promised that the gates of hell shall not prevail against His Church. Church history confirms that God keeps His promises. We can't always imagine what God will do to sustain His Church, but we know He will. Many of us know the story of how Lutheranism nearly came apart in the period immediately following Luther's death in 1546. The political and theological challenges that repeatedly forced themselves on nascent Lutheranism over a series of years nearly spelled the human end of the Lutheran Church. However, God had other intentions. In the midst of the recurring challenges and, frankly, against all odds, God raised up wise and committed leaders who helped institutional Lutheranism survive and thrive.

We can't always imagine what God will do to sustain His Church, but we know He will. In 1840, the vast majority of America's Lutherans had given up their confessional identity and were largely indistinguishable from generic American Protestantism. The future for historic Lutheranism seemed dim, even bleak. And yet, within the span of merely a decade, the American Lutheran (and Christian) landscape was transformed as confessionally oriented Lutheran Synods, including our own Synod, were founded with a clear sense of their confessional identity and God-given mission.

The Church is always entering a new and uncertain day. We may romantically pine for an imagined golden age in the past, but the Church's history shows that our life together this side of heaven will be as fellow combatants in the Church Militant with the faithful of all time. Like our predecessors, we are continually entering a new day. What that future will look like is uncertain.

What will God do now?

As we've discussed above, Christianity in Europe has largely collapsed. But it is *not* gone. There are pockets—sometimes very small pockets—of faithful, confessional Lutherans who are doing their best in almost impossible circumstances to maintain a faithful, biblical confession. We will see evidence of that this week. Committee 5 will put before you Resolution 5-01: “To Endorse Altar and Pulpit Fellowship with

Lutheran Church in Norway.” This small church has been striving to be faithful *and* to reach out with the unchanging Gospel in an increasingly secularized context. Beyond Norway, there is a whole series of affirmations of fellowship that you may adopt at this convention: Uruguay (5-02); Guatemala (5-03); Venezuela (5-04); Almaty, Kazakhstan (5-05); and Chile (5-06). These resolutions indicate how God is keeping His promises to His Church.

And then there are the fast-growing churches of the Global South, especially in Africa. With roots in the pious mission societies of the European churches, these church bodies often have a deep sense of mission, which manifests itself in powerful ways. The fastest-growing churches of the Lutheran tradition are today found in Africa. At the same time, many of the churches of sub-Saharan Africa, whether in west, east, or south, are striving to align their doctrine and practice with that of the historic Church.<sup>8</sup> They have a deep commitment to the Scriptures, but in some instances still do not have the Lutheran Confessions in their own language. God is at work keeping His promises.

In this regard, we must remember that we are the receivers of God having kept His promises to our predecessors. We English speakers must recall that we have only had The Book of Concord in our native tongue for 165 years. In 1851, God in His mercy gave the American Lutheran Church the entire Book of Concord in English, when the little Henkel Press of New Market, Va., delivered its full translation of the Concordia to the American church with the following words:

*We cherish the anticipation of a brighter day in the Lutheran church. In a land of freedom, of science and art, where the generous spirit of political wisdom encourages the exercise of reason, and guards the decisions of conscience; where industry, energy, and enterprise, though daily attaining fresh prospects of future improvement, are continually unburying the sacred treasures of the past, we believe that the doctrines of our church will ultimately be reclaimed, and that men of our western clime will enter into the investigation of these doctrines with all the avidity natural to a love for the truth.<sup>9</sup>*

<sup>8</sup> For a very helpful analysis of the changing relationship between the LWF and some of its African member churches, see Albert B. Collver, “Colonialism in the Global South: The Imperialism of Western Sexual Ethics,” *Journal of Lutheran Mission* 3, no. 1 (2016): 34–39, online at [ctsfnw.net/media/pdfs/CollverColonialismInTheGlobalSouthTheImperialismofWesternSexualEthics.pdf](https://ctsfnw.net/media/pdfs/CollverColonialismInTheGlobalSouthTheImperialismofWesternSexualEthics.pdf), accessed July 7, 2016.

“We cherish the anticipation of a brighter day . . .” Amen! Though the forces of darkness and the evil one surround us, and while at times it seems that all may be lost, our reality is assured by the unwavering, certain promise that is Christ for us; for “In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it” (John 1:4–5).

At times, it may seem dim, even dark. And yet, the light of Christ’s unchanging Gospel always shines. Our first president, C. F. W. Walther, captured this reality in his first speech to the Synod:

*Let us above all and in all matters be concerned about this, that the pure doctrine of our dear Evangelical Lutheran Church may become known more and more completely among us, that it may be in vogue in all of our congregations, and that it may be preserved from all adulteration and held fast as the most precious treasure. Let us not surrender one iota of the demands of the Word. Let us bring about its complete rule in our congregations and set aside nothing of it . . . Here let us be inflexible, here let us be adamant. If we do this, we need not worry about the success of our labor. Even though it should seem to be in vain, it cannot then be in vain, for the Word does not return void but prospers in the thing whereto the Lord sent it. By the Word alone, without any other power, the church was founded; by the Word alone all the great deeds recorded in church history were accomplished; by the Word alone the church will most assuredly stand also in these last days of sore distress, to the end of days. Even the gates of hell will not prevail against it.<sup>10</sup>*

Good words in 1848; good words for us in 2016.

Many Christians are perplexed by and some even fear the Book of Revelation. They find its imagery confusing and even troubling. However, it is one of the great books of comfort for us Christians as we struggle to repent, confess, and rejoice here in the Church Militant. Yes, the message can be direct and discomfiting. A picture of the Church under duress continually emerges. At times, it is the weakness of the church’s members that lead to harsh assessments of the contemporary church. To the Church at Ephesus we hear: “I know you are enduring patiently and bearing up for my name’s sake, and you have not grown weary. But I have

this against you, that you have abandoned the love you had at first. Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent” (Rev. 2:3–5). Then there are the external threats: the devil and world. Later, we hear of the woman and the dragon, of Satan thrown down to earth. Indeed, when the beast from the sea and the beast from earth make their appearance, it seems certain that the Church will be overcome. “This calls for wisdom: let the one who has understanding calculate the number of the beast, for it is the number of a man, and his number is 666” (Rev. 13:18).

And then comes the great break. Chapter 14 opens, and we get a preview of real life, the overarching reality that is ours in Christ. And that vision transforms our experience—for we catch a glimpse of the eternal realities that are already ours in Christ:

*Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father’s name written on their foreheads. And I heard a voice from heaven like the roar of many waters and like the sound of loud thunder. The voice I heard was like the sound of harpists playing on their harps, and they were singing a new song before the throne and before the four living creatures and before the elders. (Rev. 14:1–3)*

Can you see it? Here, among us, in our humble circumstances, the Lamb is on Mount Zion. And in repentance, confession, and rejoicing, we seek over the course of this convention to do His will and marvel at the way He continues to achieve His purposes.

It is a miracle that confessional Lutheranism exists in any form today. Humanly speaking, it should not. But because it does, we are moved to repent, confess, and rejoice, purely by God’s grace. In the continuing existence of The Lutheran Church—Missouri Synod—with all of its triumphs and challenges, capabilities and limitations, beauty and warts—we see evidence of God’s continued fulfillment of the promise spoken by our Lord Jesus Christ, “the gates of hell shall not prevail against my church.” For it is built *Upon This Rock*.

<sup>9</sup> *The Christian Book of Concord, or Symbolical Books of the Evangelical Lutheran Church* (Newmarket, VA: Solomon D. Henkel and Brs., 1851), iii.

<sup>10</sup> C. F. W. Walther, *Synodal Rede*, 1848.





# Upon This Rock: Repent

by THE REV. DR. ROOSEVELT GRAY, JR., DIRECTOR OF LCMS BLACK MINISTRY  
66th Regular Convention of The Lutheran Church—Missouri Synod • July 11, 2016

## REPENTANCE IS KINGDOM WORK

Our Savior's public ministry begins with this biblical narrative: "Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel'" (Mark 1:14–15).

This is one of the great and most famous proclamations of Christ, as He enters the public life of His ministry! Repentance is the very essence of God's relationship with His people. Our confessions remind us that repentance has two parts: "One is contrition, that is, terrors smiting the conscience through the knowledge of sin. The other is faith, which is born of the Gospel [Rom. 10:17], or of Absolution and believes that for Christ's sake, sins are forgiven. It comforts the conscience and delivers it from terror. Then good works are bound to follow, which are the fruit of repentance [Gal. 5:22–23]." <sup>1</sup>

From our original parents, Adam, Eve, and Seth; the patriarchs Noah, Abraham, Isaac, and Jacob; King David and the prophets; through the apostolic age of Peter, Paul, the apostles, and the Early Church; through the middle ages of Luther and the reformers—even today, God requires sinners to repent and live by faith in the redemptive, life-giving, grace-and-mercy work of Christ.

John the Baptizer's message as the forerunner of Christ was a message of repentance, as John "went into all the region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins" (Luke 3:3).

Peter's message at Pentecost was a proclamation of repentance, as Peter proclaimed, "Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.' Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, 'Brothers, what shall we do?' And Peter said to them, 'Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.' And with many other words he bore witness and continued to exhort them, saying, 'Save yourselves from this crooked generation.' So those who received his word were



<sup>1</sup> AC XII 3–6

baptized, and there were added that day about three thousand souls” (Acts 2:36–41).

And we boldly confess with Simon Peter, in this convention, as confessional Lutherans, Jesus: “You are the Christ, the Son of the living God” (Matt. 16:16). And upon this confession, Christ continues to build His Church as we repent and confess our need for the Christ, the Son of the living God, in our life, vocation, church, and world.

Luther writes, “Repentance is begun when we acknowledge our sins and are sincerely sorry for them: it is completed when trust in the mercy of God comes to this sorrow and hearts are converted to God and long for the forgiveness of sins.”<sup>2</sup>

And King David in Psalm 51: “The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise” (v. 17).

We arrive here at our 2016 convention of The Lutheran Church—Missouri Synod with one subject dear to our being, confessing in our liturgical life and worship of our God: “Most merciful God, we confess that we are by nature sinful, and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen!”<sup>3</sup>

And what a great opportunity we have as twenty-first-century Lutheran missionaries to proclaim boldly among ourselves, our communities, and the world this glorious message: “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel” (Mark 1:15). We proclaim this message of repentance to a church and to a world who need to hear the stern and sweet voice of the Good Shepherd: “For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by

faith” (Rom. 3:22b–25). We need to hear a Shepherd’s voice who calls humanity to repentance and a voice who provides the sweet balm of forgiveness and faith, because our God “desires all people to be saved and to come to the knowledge of the truth” (1 Tim. 2:4).

Brothers and sisters, this is why the church and world need the message of repentance—because we are the children of Adam, Eve, and Seth. We have borne a world of sinners. Our parents, the iconic image in all of God’s creation, did an infamous act in all of human history when Adam and Eve, in disobedience and unbelief, ate of the tree of knowledge of good and evil (Genesis 3). The crown of God’s creation—the very image of God’s holiness, righteousness, and knowledge of God on earth—was deceived by the devil. “The devil brought sin into the world by tempting Adam and Eve, who of their own free will yielded to the temptation.”<sup>4</sup>

And what is sin? “Sin is every thought, desire, word, and deed which is contrary to God’s Law.”<sup>5</sup>

We are sinners! We need a Savior!

It is easy for us to arrive in convention believing and confessing that we are scriptural, confessional Lutheran Christians, and yes we are. But it could be just as easy to forget the very reason why this is so: that it was in that great Reformation faith, where Luther demanded that the church return and stand on Grace Alone, Faith Alone, and Scripture Alone in Christ Alone to the Glory of God Alone; that selfish man-made indulgences could not avert God’s punishment for sins by purchasing our return to our creator God—only God can return us to Himself, and our God sought us, bought us, and brought us back to Him in His Son.

*Repentance is recognizing the reality of our sin and turning to God in faith for His mercy. God reveals our sin through His Law; He forgives our sins and restores us to a right relationship with Himself through His Gospel. While we affirm there is fruit of repentance, the focus of the Gospel must be clear: our sins are forgiven only because of Christ. Our lives in Christ are lives of repentance, returning again and again to the fount and source of all mercy, our Savior. Notice that this article rejects any teaching that implies our works of*

<sup>2</sup> E op ex 24, 492

<sup>3</sup> LSB Divine Service

<sup>4</sup> Luther’s Small Catechism with Explanation, Question 79

<sup>5</sup> Luther’s Small Catechism with Explanation, Question 78



*satisfaction are part of true repentance.*<sup>6</sup>

As we prepare for 2017 to celebrate that great Reformation heritage, let us be mindful of the cost of that heritage:

*“Luther and his followers acted in the name of the church catholic to restore the Christian Gospel to its central place in the church’s life. The theological insight that had to do with the heart and core of the Christian faith—the Gospel of God’s free forgiveness offered to humanity through Jesus Christ and received by faith. Recognizing how the central Christian message of “repent and believe in the Gospel” had been obscured and neglected by the church of his time, Luther sought to restore the Gospel to its central place in the life of the church. He and his followers carried out their reform of the church in the name of the Gospel.”*<sup>7</sup>

This is the reason we gather in convention, that we acknowledge and confess the brokenness and separation of our humanity from our Creator, and our only way of returning is that our Creator must come for us. We cannot return on our own volition. It is only the Gospel that provides the bridge of reconciliation and restoration.

The first promise of the Gospel to our parents in Eden: the “protevangelium” that the Christ would be lifted up and defeat Satan on the cross—His heel would be bruised, but He would also bruise the head of evil and sin that the devil brought in the world through Adam. Jesus said to Nicodemus, “And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him may have eternal life. For God so loved the world, the He gave His only Son, that whoever believes in him may have eternal life” (John 3:14–16).

And when the Son is lifted up! “And I, when I am lifted up from the earth, will draw all people to myself” (John 12:32).

<sup>6</sup> Introduction to AC XII in *Concordia: The Lutheran Confessions*, 2nd ed.; ed. Paul McCain, et al. (St. Louis: Concordia Publishing House, 2006), p. 37.

<sup>7</sup> *Accents in Luther’s Theology, Essays in Commemoration of the 450th Anniversary of the Reformation* (St. Louis: Concordia Publishing House, 1967), p. 20.

*A Tale of Two Cities* (1859) is a notable novel by Charles Dickens. His famous opening sentence introduces the universal theme of the book, based on the French Revolution, and the drama depicted within:

*It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way [hell].*

The worst of times: evil is real; the wickedness of humanity is still great in the earth, and every intention of the thoughts of humanity’s heart is continually evil—original and actual sin (Gen. 6:5). Therefore, things have been falling apart in a fallen world among fallen people, in the world and in the church, life turned upside-down, things crumbling to dust, life and relationships redefined. Hurting people hurt people, broken people break people, fear and anxiety remain on the rise, and the church and its attendance slowly decline.

The best of times: the Gospel is the still the power of God. And we proclaim with the great apostle, “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, ‘The righteous shall live by faith’” (Rom. 1:16–17).

In this twenty-first-century drama of sinful humanity, and in the church’s witness, mercy, and life together, we have this glorious opportunity to proclaim boldly with our Savior: “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel” (Mark 1:14–15). We are precisely in the Kingdom at such of time as this.

Desmond Tutu’s *An African Prayer Book*:

#### **VICTORY IS OURS**

*Goodness is stronger than evil;  
Love is stronger than hate;*

*Light is stronger than darkness;  
Life is stronger than death;  
Victory is ours through Him who loves us.*

Martin Luther King, Jr., said:

*When our days become dreary with low-hovering clouds of despair, and when our nights become darker than a thousand midnights, let us remember that there is a creative force in this universe, working to pull down the gigantic mountains of evil, a power that is able to make a way out of no way and transform dark yesterdays into bright tomorrows.<sup>8</sup>*

We can see opportunities or obstacles. Opportunities to be bold: twenty-first-century LCMS missionaries confessing and confronting a broken humanity with good news in a bad-news world; opportunities to use all of our rich resources in engaging, encouraging, equipping, and empowering each other to bring the changeless Gospel to an ever-changing world. Or obstacles of a world so broken and so against us, the church, that, like Elijah against Jezebel, we flee to our spiritual broom trees seeking our relief from the terror of sinful humanity.

I remember vividly when the city of Ferguson erupted over the death of Michael Brown; the Office of National Mission was in a mission conference meeting with our Lutheran Women's Missionary League national leaders about a collaborative partnership, supporting the work of the Synod's Office of National Mission (ONM). I recall a conversation with the Rev. Steve Schave about what we were going to do about Ferguson. I said, "What do you want to do?" He said, "Can we go over there?" I said, "Why not?" We went to Ferguson to just be a Lutheran presence of Gospel ministry in one of the worst of times for our region.

We had nothing but the Gospel. We witnessed, prayed, and offered hope to what was a hopeless situation among so many hopeless people. The result of that first encounter in Ferguson brought about a witness of mercy to the Ferguson community and a life together with the Synod, Missouri District, and the North County congregations calling the Rev. Micah Glenn as our LCMS missionary-at-large to Ferguson.

Now Micah Glenn—who understands Ferguson's people and their challenges as only a fellow resident can—is beginning his first call as a new pastor: executive director of the Lutheran Hope Center in Ferguson. Thank God for the conviction and vision of the Rev. Steve Schave, director of Church Planting and Urban and Inner-City Mission with the LCMS ONM in creating the Synod's *Mission Field: USA* effort.

Four new North American missionaries have been sent out in the mission field. Why? Because of our Savior's proclamation, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel" (Mark 1:14–15), and "The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest" (Matt. 9:37–38).

Rev. Glenn joins the Rev. Dr. Antonio J. Lopez, who will serve Hispanic people along the Mexican border in Brownsville, Texas, and fellow national missionaries Rev. Peter Burfeind in Toledo, Ohio, and the Rev. Adam DeGroot in Philadelphia. *Mission Field: USA* is seeking partnerships in Gary, Ind.; Denver, Colo.; and St. Paul, Minn. These ministries are "very reflective of our hopes for multiethnic ministry—reaching into the heart of our cities, having a pivotal role in racial reconciliation in America, working with at-risk youth, and reaching out to our neighbors who are least like us as a church body," said Schave.

In his sermon for the June 17 "sending service," Missouri District President Rev. Dr. R. Lee Hagan notes that Christ died for *all* people—including Muslim terrorists, gay Hispanics in Orlando, Fla., and those who get a paycheck from The Lutheran Church-Missouri Synod.

"They are all prodigal sons and daughters, sinners in need of the healing salve of the Gospel," he said in reference to Jesus' parable about the prodigal son (Luke 15:11–32).

Glenn, through the preaching of the Gospel and the power of the Holy Spirit will bring hope and salvation to the Ferguson community; unlike Micah Xavier Johnson who brought violence, death, and destruction to the Dallas community and betrayed his namesake, Micah, "Who is like Yahweh?"

<sup>8</sup> Address to the Southern Christian Leadership Conference, August 16, 1967.

**THE QUEST FOR PEACE AND JUSTICE:  
MARTIN LUTHER KING, JR., NOBEL LECTURE,  
DEC. 11, 1964:**

*Violence as a way of achieving racial justice is both impractical and immoral. I am not unmindful of the fact that violence often brings about momentary results. Nations have frequently won their independence in battle. But in spite of temporary victories, violence never brings permanent peace. It solves no social problem: it merely creates new and more complicated ones. Violence is impractical because it is a descending spiral ending in destruction for all. It is immoral because it seeks to humiliate the opponent rather than win his understanding; it seeks to annihilate rather than convert. Violence is immoral because it thrives on hatred rather than love. It destroys community and makes brotherhood impossible. It leaves society in monologue rather than dialogue. Violence ends up defeating itself. It creates bitterness in the survivors and brutality in the destroyers.*

**WE HEAR THE WORDS OF CHRIST CONCERNING  
REPENTANCE:**

*There were some present at that very time who told him about the Galileans whose blood Pilate had mingled with their sacrifices. And he answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way? No, I tell you; but unless you repent, you will all likewise perish. Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? No, I tell you; but unless you repent, you will all likewise perish." (Luke 13:1-5)*

**JESUS HEALS A MAN BORN BLIND:**

*As he passed by, he saw a man blind from birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed in him. We must work the works of him who sent me while it is day; night is coming, when no one can work. As long as I am in the world, I am the light of the world."*

*(John 9:1-5)*

I recall a time in my own personal pastoral ministry when we wanted to reach single mothers in a government-subsidized apartment a few blocks from our congregation in Houston, Texas. We did, and one young lady with two children were baptized and catechized, then did what I perceived to be the unpardonable sin; and in my pastoral youth, I wanted to lower the boom and put her out of the church. But thank God for wise lay servants who said to me, "Pastor, we may never save the mother, but if we save the children, maybe the children will save the mother."

Ask Dr. Rosa J. Young, 100 years ago, about bringing the Gospel to the Dark Belt of Wilcox County, Ala., to a people groping in the darkness of sin. As she said, her poor soul was groping in darkness of sin until the light of the pure Gospel came to Rosebud, Ala., and many people repented and believed by faith in the saving grace of Christ.

In her book *Light in the Dark Belt*, she recalls how a Lutheran Sunday school had been organized in 1881 and closed that same year in Mobile, Ala. For 34 years, 900,000 blacks in Alabama "did not have the opportunity to hear the preaching of the pure Gospel, which was brought to light again by the sainted Martin Luther, the great Reformer. They lived, and many of them died, with their eyes blinded to the true way of salvation. Did the God of Love, who gave His only-begotten Son to suffer and die for the sins of all mankind, mean to suffer the 900,000 [black] people in Alabama to perish in gross darkness and be eternally lost when He permitted the Mobile station to be closed in 1881? No, that cannot be; for we know 'God is not willing that any should perish, but that all should come to repentance.' 'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' God says that whosoever believeth should not perish. That blessed word 'who-so-ever,' means the [black] people, too. God loved the world, He gave His Son to die for the world, and . . . the 900,000 [black] people in Alabama, also belong to the world. Therefore God, in His . . . infinite love for souls of all mankind, remembered the [black] people of Alabama and worked out a plan by which He would give them the golden opportunity to hear the pure Gospel, to believe it and to be saved, to be eternally

happy in heaven with Him and all the angels of light.”<sup>9</sup>

In 1916, Rosa Young turned her Rosebud Literary and Industrial School over to the Lutheran Church; it became Christ Lutheran Church and School, and from that Gospel partnership, 29 more schools and 35 black congregations were started on the Alabama field, preaching and teaching repentance, forgiveness, and faith in Christ.

In 2017, we will celebrate 140 years of Gospel proclamation among the black community in America.

Throughout the Scriptures and the Confessions, we hear about repentance and faith in Christ and what that means for the people of God and the world.

*The sum of the preaching of the Gospel is this: to convict of sin; to offer for Christ's sake the forgiveness of sins and righteousness, the Holy Spirit, and eternal life; and that as reborn people we should do good works. So Christ includes the sum of the Gospel when He says, "Repentance and forgiveness of sins should be proclaimed in His name to all nations" (Luke 24:47)*<sup>10</sup>

*Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. (Luke 12:32)*

God doesn't leave His creation alone to the devil, death, and our sinful flesh, lest we would be separated from Him eternally. God comes to us as He did to Adam and Eve, even David, promising and offering a present redemption and future hope.

Luther, in his explanation of the Small Catechism, defines the benefits of Baptism: “*What benefits does Baptism give?* It works the forgiveness of sins, rescues from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare. *Which are these words and promises of God?* Christ our Lord says in the last chapter of Mark: ‘Whoever believes and is baptized will be saved, but whoever does not believe will be condemned’ (Mark 16:16).”

In his exposition of Psalm 51, Luther spoke about David, the man after God's own heart, when David

fell into “a whole mass of sins, became impenitent with deep smugness, so that if Nathan had not come, David might have sinned against the Holy Spirit.”<sup>11</sup>

We must not become weary with a world groping in the darkness of sin. Like Christ, we must bring the only hope there is to humanity, the Gospel. Sinners do what sinners do best—sin.

We are not sinners because we commit specific sins or disagree on our differing lifestyles, whatever they may be (and they are many). But we commit these acts because we are sinners even before we do so.

The only remedy for this condition is the lifting up of the Christ, the Rock, on the tree. The promise of our God in Gen. 3:15: “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”

“For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory” (2 Cor. 1:20).

Christ was given two redemptive names: Jesus, for He will save His people from their sins, and Immanuel, God with us. We see the increasing inclination of sinners and the ever-increasing invitation of God through Christ.

Perhaps the greatest sin is not the sin of commission and omission, but the sin of no-mission; the sin of thinking too highly of ourselves and our own agenda that we have lost sight of our Savior's mission for His Church, that “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matt. 28:18–20).

As we move to celebrate the church's 500th anniversary of our Lutheran Reformation under the theme “It's *still* all about Jesus,” may we remain mindful of our scriptural and confessional foundations and remain faithful to their proclamation. Let us boldly proclaim the wonderful news.

<sup>9</sup> Rosa Young, *Light in the Dark Belt: The Story of Rosa Young as Told by Herself* (St. Louis: Concordia Publishing House, 1950, 2014), p. 112–13.

<sup>10</sup> Ap XII 29–30

<sup>11</sup> LW: AE 12:306



Yes, we live in anxious times. Is there reason for hope? Yes! By faith in Jesus, we stand upon an immovable, eternal Rock—Christ, the Son of the Living God. And on the confession of this Rock, the Church is built, and it is our Father's good pleasure to give us His Kingdom along with our Rock of Ages.

#### IN CLOSING

*Whoever believes and holds to Christ's Word, heaven stands open to him, hell is shut, the devil is imprisoned, sins are forgiven, and he is a child of eternal life. That is what this book teaches you—the Holy Scriptures—and no other book on earth.*<sup>12</sup>

The proper subject of theology is man guilty of sin and condemned, and God the Justifier and Savior of man the sinner. Whatever asked or discussed in theology outside of this subject is error and poison. All Scripture points to this: that God commends His kindness to us (Rom. 5:8), and in His Son restores to righteousness and life the nature that has fallen into sin and condemnation. Therefore, this theological knowledge is necessary: A man should know himself—should know, feel, and experience that he is guilty of sin and subject to death, but he should also know the opposite: that God is the Justifier and Redeemer of a man who knows himself this way.<sup>13</sup>

*What is the purpose of the world so long as God allows it to exist? What, too, is the purpose of man's living in the world? Quite manifestly this knowledge is essential to our Christian world-view. Whoever does not know the purpose of the world and of his own existence in the world leads an aimless life . . . Holy Scripture is very explicit in teaching that the present world exists, by virtue of God's express will and providence, for the sole purpose that the Gospel of Christ, the message for God's gracious forgiveness of sins for the sake of Christ's vicarious satisfaction, may be proclaimed in it.*<sup>14</sup>

The Lutheran Reformation was not a “revolt,” as some called it, much less a heresy. What motivated the Reformation and the Confessions, which were its most significant fruits and its permanent legacy to us who

wish to be called Lutherans today? What was the central backdrop for our Confessions, the context for these different documents which were finally incorporated in the Book of Concord? A reading of our Confessions reveals they all sprang from an urgent need to give articulation to the Gospel of Jesus Christ and to teach and give witness to this Gospel. And what is this Gospel which incited the most blessed and significant spiritual awakening since the days of the apostles?

In our confessions, we read: “The Gospel is properly a doctrine that teaches what a person should believe, so that he receives forgiveness of sins from God . . . our Lord Christ has taken upon himself and borne the Law's curse and has atoned and paid for all our sins. Through Him alone we again enter into favor with God, receive forgiveness of sins through faith and are delivered from death and all the punishments of sins, and are eternally saved.”<sup>15</sup> This articulation may well be considered one of the most important and formative statements in our Lutheran Confessions.

Let us move forward with our Savior with His proclamation, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel” (Mark 1:14–15). And with His Word and Means of Grace, we boldly build on the sure solid foundation, a Rock that prevails against the gates of hell.

#### WORDS OF ENCOURAGEMENT

C. F. W. Walther's “Duties of an Evangelical Synod”:

*It is a real treasure in describing what our life together as a Synod, by God's grace, can and should be. He writes, “My dear brothers, let us be on guard! Satan is sly. Right now we are brothers, living together in peace and love. But Satan will most certainly lay for us snares by which he hopes to destroy the sweet brotherly love we now have in our hearts. We dare never think that it is enough if we just remain united in our faith and doctrine.”*<sup>16</sup>

And finally, “May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope” (Rom. 15:13).

<sup>12</sup> Martin Luther (WA 48:155)

<sup>13</sup> LW: AE 12:311–12

<sup>14</sup> Francis Pieper, “The Christian Worldview,” contained in *What Is Christianity and Other Essays*, trans. J. T. Mueller (St. Louis: Concordia Publishing House, 1933)

<sup>15</sup> FC SD V 20

<sup>16</sup> C. F. W. Walther, *Essays for the Church*, vol. 2 (St. Louis: Concordia Publishing House, 1992), p. 56.



# Built on the Rock—Confess

by THE REV. DANIEL PREUS, LCMS CENTRAL REGION VICE-PRESIDENT  
AND THE SYNOD'S FIFTH VICE-PRESIDENT

66th Regular Convention of The Lutheran Church—Missouri Synod • July 12, 2016

*Built on the Rock the Church shall stand,  
Even when steeples are falling.  
Crumbled have spires in every land;  
Bells still are chiming and calling,  
Calling the young and old to rest,  
But above all the souls distressed,  
Longing for rest everlasting.<sup>1</sup>*

These words are true. Spires have crumbled and fallen in our land—many of them, but bells are still chiming and calling. They're calling to you and to me and to all who are looking for rest from their labors. And what do the bells stand for? They stand for the confession. They stand for the rock on which our Church is built: "You are the Christ, the Son of the living God" (Matt. 16:16), Peter confessed. This is the confession and the rock on which you and I are built. The theme I have been given today to talk about to you is "confession." A person could go in more than one direction with this theme. We could talk about the confession of sin—and there would certainly be a great deal to talk about. In fact, if we spent our time together actually confessing our sins, we would never get out of here. There is far too much to confess.

We could talk about the fifth chief part of Luther's Small Catechism, I suppose—the Office of the Keys and Confession. But the confession spoken of in this part of the Small Catechism also deals with the confession of sin and then, of course, absolution. But then, as Luther says, "Confession has two parts: the one is that we confess our sins; the other is that we

receive Absolution, or forgiveness, from the confessor, as from God Himself, and in no way doubt, but firmly believe that our sins are forgiven before God in heaven by this." Actually, it is this message of absolution—that is, forgiveness—which leads us into the kind of confession we are talking about here. Peter's confession is actually a confession about the forgiveness of sins, a confession about the Gospel, a confession that Jesus is the Christ, the Son of the living God. In other words, God the Son took on human flesh in the person of Jesus and came to save us from our sins by forgiving them. This is what Peter's confession means. This is the rock, this message of the Gospel about Jesus; this is the confession upon which you and I and the entire Church are built.



<sup>1</sup> *Lutheran Service Book* (St. Louis: Concordia Publishing House, 2006), 645:1. Subsequent references to this source will be abbreviated *LSB*.



As we consider this confession, I would like to do it under the subtheme espoused by Jesus in the Gospel of Matthew. He says, “So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven” (Matt. 10:32). A key word translated here is the Greek word *ὁμολογέω*. Literally, it means to speak the same word. It could be translated “to speak together,” “to speak the same language,” or “to agree.” In the New Testament, the translation I favor most frequently translates the word “confess.” But however it is translated, it should be remembered that the Greek word *ὁμολογέω* begins with the prefix *ὁμο*, which is short for *ὁμοίος*, which means “same” or “together.” So it is that the confessing we do is the confession of the same thing, the same doctrine, the same faith—and we do it together. Together, we confess the same faith the Church always has confessed since, in Adam and Eve, God established the first congregation of believers, when He gave them the promise of the Savior, created faith in their hearts, and founded the Church.

“Whoever confesses me before men.” Just think—when the pastor opens the service in the name of the Father and of the Son and of the Holy Spirit, you hear the same name of the triune God which has been heard by the members of the Church universal since the time of Jesus, and to that name you add your “Amen,” and you confess thereby your faith in the same gracious God in whom they believed. When you speak the words of the Apostles’ Creed or of the Nicene Creed, you confess with your mouth, together with those around you, precisely the same convictions the Church has been expressing for the past 1,700 years. And just think—every Christian since the time of Jesus has prayed in the same words you pray every time you pray the Lord’s Prayer, and in so praying you are united in faith with every Christian who has gone before you, and you are confessing your reliance on the same God in whom they believed and to whom they prayed. Whenever your pastor concludes the Divine Service with the benediction given to Aaron and used among God’s people for over 3,500 years, you hear those words, “The Lord bless you and keep you, the Lord make His face shine on you and be gracious unto you, the Lord look upon you with favor and give you peace,” and when you hear those words, you realize again that the faith which lived in the hearts of Moses and Aaron and the children of Israel is the

same faith which God has given to you and together with those around you. You sing “Amen,” and you confess your unity in the faith with the Church universal.

Nor is this common confession of the faith confined to earth. We sing the same song as the 144,000 who even at this moment stand around the throne of the Lamb. Isn’t that what we confess every time we receive the Lord’s Supper, and the pastor prays, “Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying, ‘Holy, holy, holy Lord, God of Sabaoth. Heav’n and earth are full of your glory?’” Our voices are joined together with those of the saints and angels in heaven—and as one Church, one choir, together we confess the Lamb and sing His praises.

“Whoever confesses me before men.” It is important in this day of individualism and of the selfie, an age of hedonism and narcissism and the deification of the self, that we emphasize the importance of corporate confession. And I’m talking here not about the confession of sins—we need to do that, too, of course. But I’m talking about the common confession of the faith. Although we certainly confess individually, we also confess together, and because our confession is based not on our own thoughts or the ideas of brilliant people but on the Word of God, we all can confess with the same words. And we do. So don’t ever imagine, even for a moment, that you are not a confessor.

“Whoever confesses me before men.” From the time of Baptism until the time of death, the life of the Christian is a life of confession. In the rite of Holy Baptism, the baptized is asked, “Do you renounce the devil?” “Yes, I renounce him,” is the answer given. “Do you renounce all his works and all his ways?” “Yes,” is the response, “I renounce them.” And it is a confession. And if you participate in the commendation of the dying, before you breathe your last, you will again confess in the words of the Apostles’ Creed, and together with Simeon you will pray, “Lord, now you are letting your servant depart in peace, according to your word; for my eyes have seen your salvation that you have prepared in the presence of all peoples” (Luke 2:29–31).

“Whoever confesses me before men.” The life of



a Christian is a life of confession, and we who are Lutherans are particularly aware of this truth. In the Lutheran Church today, we are accustomed to celebrating the Festival of the Reformation on Oct. 31, the day that in 1517 Martin Luther posted his Ninety-Five Theses on the door of the Castle Church in Wittenberg. What was Luther's response to the false teaching of his day? Confession. It started with the very first of the Ninety-Five Theses, and it has continued for 500 years. The Lutheran Church began as a confessing church. And as you know well, Martin Luther was not the only confessor.

On June 25, 1530, the Augsburg Confession was presented to Charles V, Emperor of the Holy Roman Empire. This was the first public confession produced by the Lutherans and subscribed to by all Lutheran congregations. It was written by Philip Melancthon, who had depended extensively on the writings of Martin Luther for its content. It was written to demonstrate that the Lutheran teaching was, simply put, the teaching of the Bible and of historic Christianity. And although it was a confession embraced only by the Lutherans at that time, it was nevertheless a confession for all Christians. Because in all its teachings, in everything it says, it is in complete agreement with the Scriptures, and it faithfully teaches the pure Gospel of our Lord Jesus Christ. The Augsburg Confession was in many parts rejected by the Church of Rome. So the Lutherans produced another confession, the Apology of the Augsburg Confession. The Apology expanded upon the teachings of the Augsburg Confession, laying out at great length and with extreme clarity the scriptural teaching of justification by grace through faith in Jesus Christ. These two initial confessions were followed by the Smalcald Articles, further clarifying the Lutheran teaching over and against the false teachings of the Roman Church. Eventually, the Formula of Concord was written to clear up disagreements that arose after the death of Luther, and all these confessions, together with Luther's two catechisms and the three ecumenical creeds, were gathered together in 1580 into what we call the Book of Concord.

"Whoever confesses me before men." Every congregation of The Lutheran Church—Missouri Synod and every pastor and every commissioned minister subscribes to The Book of Concord and says on the day of ordination or installation, "This is my confession."

What a wondrous treasure we have in this unity of confession!

And this treasure is even greater than at first might be imagined. In The Lutheran Church—Missouri Synod, we subscribe to the Lutheran Confessions in a very specific way. There are two ways in which one can state support for these Lutheran Confessions. We have historically described these ways with two Latin words, *quia* and *quatenus*. *Quia* means "because"; *quatenus* means insofar as. Over the years, there have been liberal Lutherans who have claimed that they subscribe to the Lutheran Confessions "insofar" as they agree with the Scriptures. At first glance, this might sound rather pious. After all, we certainly would not want to confess anything as true that is in disagreement with the Scriptures. Unfortunately, this kind of approach strongly implies that there are statements, maybe many statements, in the Lutheran Confessions that are not in agreement with the Bible. To these statements a person with a so-called *quatenus* subscription would not want to agree. But a *quatenus* subscription is really no subscription at all. After all, I can subscribe to the Book of Mormon insofar as it agrees with the Scriptures. I can subscribe to the Yellow Pages insofar as they agree with the Scriptures. I suppose I could even subscribe to the Koran insofar as it agrees with the Scriptures! To say, "I subscribe to the Lutheran Confessions insofar as they agree with the Scriptures" is actually to say, "I do not subscribe to the Lutheran Confessions."

In all faithful Lutheran churches, a *quia* subscription to the Lutheran Confessions has always been the practice—by pastors, by teachers, by congregations. The service of ordination in our Lutheran Agenda gives a good example of how faithful Lutherans subscribe to the Book of Concord. The question is asked of a man who is seeking ordination as a pastor. This is not the only question, of course, but one of many, and it is a very important question. It follows immediately questions about the pastor's commitment to the Scriptures and the ecumenical creeds.

### Here's the question:

*Do you confess the Unaltered Augsburg Confession to be a true exposition of Holy Scripture and a correct exhibition of the doctrine of the Evangelical Lutheran Church? And do you confess that the Apology of the Augsburg*

*Confession, the Small and Large Catechisms of Martin Luther; the Smalcald Articles; the Treatise on the Power and Primacy of the Pope; and the Formula of Concord—are also in agreement with this one scriptural faith?*

**The answer:**

*Yes, I make these Confessions my own because they are in accord with the Word of God.*

“Whoever confesses me before men.” What a wonderful gift the Holy Spirit has given us in the unity of our confession! We are in agreement on the scriptural teaching of the Trinity. We are in agreement on the two natures in Christ, the human and the divine. We are in agreement on infant Baptism and on the blessings that Baptism brings; namely, the gift of the Holy Spirit and the forgiveness of sins. We are in agreement in our teaching on the Lord’s Supper; namely, that the bread and the wine are the body and blood of Jesus, the Son of God, and that with them we receive the forgiveness of sins, and where there is forgiveness of sins, there is also life and salvation. And we are in agreement that salvation is a gift of God received through faith in Jesus Christ, without any merit or worthiness on our part. What a gift we have in this unity and in many other teachings contained in our Lutheran Confessions to which all our pastors and church workers and congregations subscribe. And we do not subscribe to these confessions because their teachings happen to coincide with ours. We subscribe to them because their teachings are the teachings of the Bible.

Five hundred years ago, this Lutheran confessing began with the nailing of a document to the door of a church in Wittenberg. That’s half a millennium of confessing. And in this confessing, our Lutheran forebears were following the example of the martyrs and saints who went before them, men and women who confessed the truth—often in the face of severe persecution and even death. At times, their confession was a bold and powerful one; at times, it may have been rather quiet, but in one way or another, they gave an answer concerning the hope that was in them.

And it is especially as we consider the deaths of the martyrs that we realize this confessing we do is not just something we do together. But this joy and this right of confessing the faith and confessing our trust

in Jesus belongs not just to the Church at large. It belongs to every individual Christian. It belongs to you. You see, there is an intimate connection between faith and confession. The apostle Paul says, “If you confess with your mouth that Jesus is Lord and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved” (Rom. 10:9–10). This is not to suggest that confession is a good work which in and of itself saves. No—faith justifies, Paul says, and out of this faith the mouth sends out a confession. It is as though the Holy Spirit, through His Word, breathes in faith, and the one who is a Christian breathes out a confession of that faith. Christians confess the faith, whether together with other Christians in the Divine Service or individually, as they go about their daily lives. Do they confess at every single opportunity? Sadly, no. But Christians do confess the faith. There is an intimate connection between faith and confession. Martin Franzmann put it this way in verse 3 of his hymn *Thy Strong Word*: There we sing, “And our lives our hopes confess.”<sup>2</sup> Our lives our hopes confess. I think, therefore, it is entirely appropriate that the Office of International Mission has adopted as the theme for its outreach program, *Every One His Witness*.

When I used to teach a confirmation class, I would have a true/false section on the tests I gave. One of the questions that would generate a lot of discussion was this one: True or False: Christians go to church. Now some of the students would mark “False,” because they wanted to avoid the idea that if you missed church for one or two Sundays, you were not a Christian. On the other hand, the statement “Christians do not go to church” is obviously false.

So it is with the confessing of the faith. True or False: Christians confess their faith in church and in the world. You cannot respond to this statement with the word *False*. At the same time, we admit that we do not always do what we should. We are sinful, and although it ought to be as natural as breathing to confess this faith that is in us, we are often reluctant or timid or afraid or embarrassed. Yes, it is true. We don’t treat our spouses the way we should; we don’t treat our children the way we should; we don’t treat

<sup>2</sup> *LSB*, 578:3.

our neighbors the way we should; we don't confess our Lord the way we should.

But Paul says, "If you confess with your mouth that Jesus is Lord and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved." And Peter says, "In your hearts honor Christ the Lord as holy, being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect" (1 Peter 3:14). And Jesus says, "So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven" (Matt. 10:32).

Now if Peter and Paul and Jesus tell us this is something we should be doing as we live out our lives as Christians, then shouldn't we be looking for every opportunity to confess with confidence and with joy the hope that is in us? But perhaps, like Moses, you don't think you are eloquent enough. Let me tell you a story:

When I was a pastor in Colorado Springs back in the early '90s, one of my members, a 17-year-old man named Matthew, contracted leukemia. The good news was that one of the most qualified doctors in the nation for the treatment of leukemia practiced in Colorado Springs. The bad news was that Matthew's leukemia was spreading rapidly, and he was allergic to penicillin and all penicillin-related drugs. The doctor told Matthew there was an experimental treatment he could try. The doctor could make no promises, but Matthew didn't know what else to do. Matthew agreed, and the treatment began. I would visit Matthew quite frequently, as he deteriorated every day. One day, Matthew had an interesting story to tell me. The previous day, his doctor had stopped by and said to him, "Matthew, I want to give you something. I have given this to many others of my patients, and they have all survived. It is a Buddhist stone. If you hold it tightly in your hand and pray, I believe it can help you." What do you think Matthew did? This doctor held Matthew's life in his hands. The day after the doctor had given him the Buddhist stone, when he came to see Matthew again, Matthew said to him, "Doctor, I appreciate everything you are doing for me, but I need to give you this stone back. I have my God and my Savior; I don't need a stone." Matthew didn't need a stone. He was built on the Rock.

You know, Matthew's confession, although it was a courageous one made to a person responsible for his survival, was not a particularly eloquent confession. When Jerome of Prague was about to be burned at the stake for his faith, his confession was eloquent, "This soul, I offer, Christ, in flames to thee."<sup>3</sup> Matthew's confession was much simpler. But it said what needed to be said. Our confession of the faith doesn't need to be eloquent. What does the familiar hymn say?

*If you cannot speak like angels,  
If you cannot preach like Paul,  
You can tell the love of Jesus,  
You can say He died for all.  
If you cannot rouse the wicked  
With the judgment's dread alarms,  
You can lead the little children  
To the Savior's waiting arms.<sup>4</sup>*

Our testimony doesn't need to be eloquent. But there is one thing that it must do. When I was 20 years old, I was living in Germany attending the *Lutherische Theologische Hochschule*, a school and seminary of our partner church in Germany, the *Selbständige Evangelische—Lutherische Kirche*. All of the classes for the year had ended, and all the students had gone home. My flight home to the United States would leave the evening of the next day, and I was packing. But I was also a bit lonely. Nobody was on campus, and I was bored, so I thought I would visit the American military base in town. I walked down the hill to Camp King, showed them my passport, and they told me where I was allowed to go. I discovered a bowling alley and, for lack of anything better to do, decided to bowl a few games. A young man was there watching me bowl, and since I was bowling pretty well that day, he continued to watch. Eventually, we struck up a conversation, and I learned that he had just enlisted in the military and was at his first posting. His name was Steve, and he was Jewish. He was away from home for the first time in his life, and he was lonely. He discovered that I was studying to be a pastor and thought he would take advantage of this budding theologian in front of him to ask me some questions. Now, I am usually ready for questions, but his first one almost stumped me. "I have been seeing a lot of dead birds lately. What does this mean?" I was tempt-

<sup>3</sup> *Fox's Book of Martyrs*, eds. John Malham and T. Pratt (Philadelphia: J. & J. L. Gihon, 1813), p. 750

<sup>4</sup> *LSB* 826:2



ed to answer, “Pesticides?” But I didn’t know him well, so avoided what may have been cute but might have offended. At any rate, I answered his question somehow and spent the next four hours answering other questions about God, eternal life, heaven, the resurrection, and a number of other topics. As it got to be late in the afternoon, I was getting ready to go back to my dorm and pack and get ready for my flight home. As I prepared to leave, he said, “Daniel, I want you to know how much this conversation has meant to me. I think when I am done in the military I’m going to become a rabbi.”

It took me a moment to register what I had omitted in my conversation with Steve. And I was ashamed when I realized that in four hours of conversation I had not talked about Jesus. I changed my plans on the spot. I would just get to bed late. I spent another four hours with Steve, and I spent all of it talking about Jesus. The next morning, I took him to a Lutheran service done in English in Frankfurt, and the pastor had the best sermon I ever heard him preach—and he preached about Jesus. I then took Steve to the Frankfurt Zoo and continued our conversation, all the while directing his attention to the person and work of Jesus. And then I really had to leave, or I would have missed my flight back to the States. But before I left, Steve said to me, “Daniel, I believe everything you have told me.”

The point is that when we make our confession to others, in whatever form we make it, it is absolutely essential that we remember to keep the person and work of Jesus at the center of our confession. As the hymn declares:

*Christ alone is our salvation,  
Christ the Rock on which we stand.  
Other than this sure foundation will  
be found but sinking sand.  
Christ, His cross and resurrection,  
is alone the sinner’s plea.  
At the throne of God’s perfection  
nothing else can see him free.<sup>5</sup>*

Nothing else! There is no access to the Father, there is no salvation, there is no hope apart from the person of Jesus. That’s why we sing, “My hope is built on nothing less than Jesus’ blood and righteousness.” That’s why St. Paul says, “For no one can lay a foundation other than

that which is laid, which is Jesus Christ” (1 Cor. 3:11). That’s why St. Peter says, “There is no other name under heaven given among men by which we must be saved” (Acts 4:12). That’s why we sing, “On Christ, the solid rock, I stand; All other ground is sinking sand.” It is about Him that we speak when asked about the hope that is in us. You see, in Jesus and only in Jesus, God’s grace was poured out upon us and is always offered to us. For He alone is the Lamb of God who takes away the sins of the world. Mohammad never did that. Christ alone has kept the Law for us perfectly. Buddha never did that. Jesus alone was our substitute, punished in our place. He alone bore the full wrath of God at sin and died for every sinner that ever lived. No Hindu god has ever done that. Christ alone has, by His own power, risen from the dead, proving that He alone has the power to save all that trust in Him. No one else has ever raised himself from the dead. Salvation comes through Jesus alone. In Him alone is grace. For this reason, President Harrison has identified the phrase “It’s *still* all about Jesus” as the theme for the Missouri Synod’s celebration of the 500th anniversary of the Reformation. Indeed, it is still all about Jesus!

There is one more aspect of this topic of our confession that I need to address before I conclude. Jesus says, “Whoever confesses me before men, him will I confess before my Father who is in heaven” (Matt. 10:32). As I was preparing a sermon about six months ago, I was reading these words of Jesus, and they hit me with great impact. “Him will I confess.” One day, I will stand before the judgment seat of God, and my Savior, Jesus, is going to confess me before the Father. He is going to point to me and say, “Father, this is one of Your dear children. He confessed Me before men; I confess him now before You. Receive him into the kingdom which You prepared for him before the world began.” And the Father will look at me, and He will say, “Come. I cannot refuse him whom My Son confesses. So, come, enter the place My Son has prepared for you. Come, receive your inheritance.” This is what you and I look forward to as the Last Day approaches. It will be the day on which Jesus confesses you and me to the Father.

*What joy to know, when life is past,  
The Lord we love is first and last,  
The End and the beginning!  
He will one day, oh, glorious grace,*

<sup>5</sup> *The Lutheran Hymnary*, (Minneapolis: Augsburg Publishing House, 1935), 81.



*Transport us to that happy place  
Beyond all tears and sinning!  
Amen! Amen!  
Come Lord Jesus  
Crown of gladness!  
We are yearning  
For the day of your returning!<sup>6</sup>*

And on that day, He will confess you before the Father. Luther writes about this text in Matthew:

*Who would not be afire and for joy desire not only to confess but even to die confessing Christ? These things which Christ here speaks to comfort His own are priceless, for He knows our infirmity and the intensity of persecution in the world from our flesh and from the devil. Against this distress, therefore, He sets Himself in all his majesty and boasts that He Himself is the one who preaches us, that His Father and the angels are the audience, and that heaven is the place, or church, where He preaches.<sup>7</sup>*

What a marvelous explanation of the text Luther gives us. We preach Jesus to everyone on earth, and He preaches us to everyone in heaven. On the Last Day, Jesus will confess you and me to the Father in heaven and to the angels. But He confesses us even now. He is a mediator. This is what He does. “Father, forgive them, for they know not what they do” (Luke 23:34). He pleads from the cross for those who have sinned against Him. He pleads for us also, for us who have sinned against Him. The Book of Hebrews says, “He is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them” (7:25).

My brothers and sisters, The Lutheran Church—Missouri Synod is a confessional church. And it is not only because we subscribe to the Lutheran Confessions. That is one reason. But it is also because we believe in confessing. And now is the time for confessing! The apostle Paul says in his Second Epistle to the Corinthians: “For he says, ‘In a favorable time I listened to you, and in a day of salvation I have helped you.’ Behold, now is the favorable time; behold, now is the day of salvation” (6:2). Well, if now is the day of salvation, it is then irrefutable that now is also the day

for confession! Because now is the day of salvation, Jesus is even now confessing you and me to the Father. Therefore, it is the time for us to confess—and we want to confess—as individuals in our daily lives and vocations, as congregations when we gather together around Word and Sacrament, and as a church body to the world around us. It is the time for us to confess that Jesus is Lord to the glory of God the Father and to proclaim to all that everyone who calls upon Him will be saved. It is the time for us to confess, for the day of His return is drawing near. Bo Giertz describes the significance of that day for us who are built upon Jesus:

*Now another storm is raging, the breath from the four winds that breathes upon these slain, that they may live (Ezekiel 37:9). Everything that doesn't belong to Christ is swept away. However, everything that is born of the Spirit will rise up and sing and rejoice in the coming of the Lord. It turns out there's a dwelling-place that isn't made by hand, a building that comes from God. It rests on the Rock, Jesus, and not even the gates of hell are too much for it.<sup>8</sup>*

May God lead us always to confess the One who confesses us. Amen.

By the way, Matthew survived his struggle with leukemia. God heard his prayer and answered him and restored him. Today he is married and lives in Ohio with his wife and children.

<sup>6</sup> LSB, 395:6

<sup>7</sup> *Luther's Works*, Christopher Boyd Brown, ed. (St. Louis: Concordia Publishing House, 2015), 67:110

<sup>8</sup> Bo Giertz, *To Live with Christ*, (St. Louis: Concordia Publishing House, 2008), 595



# Rejoice—The Church Is Built on the Rock

by THE REV. DR. BERHANU OFGAA, GENERAL SECRETARY OF THE EECMY  
66th Regular Convention of The Lutheran Church—Missouri Synod • July 13, 2016

This is an edited version of the essay given July 13, 2016, at the 66th Regular Convention of The Lutheran Church—Missouri Synod.

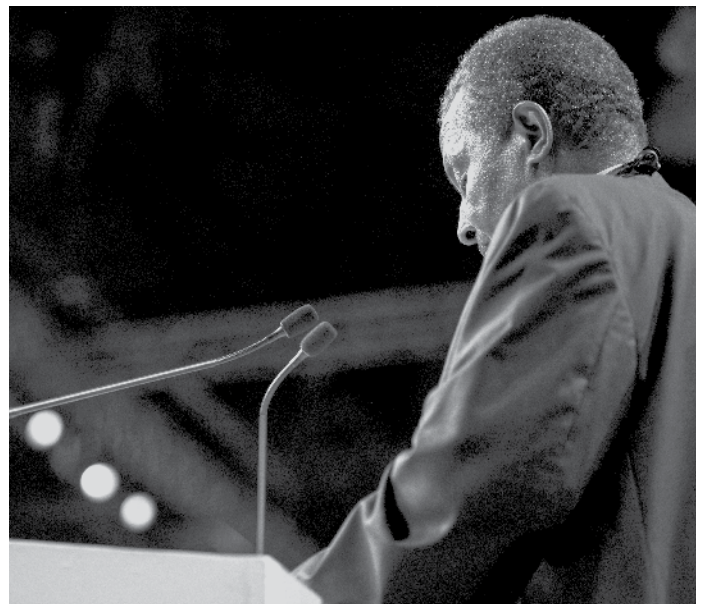
## INTRODUCTION AND WORDS OF GREETING

I would like to begin with brief words of greetings from the church I represent and my own personal salutation. I am a graduate of Concordia Theological Seminary in Fort Wayne, Ind. I was a rostered pastor of The Lutheran Church—Missouri Synod (LCMS) before rejoining the Ethiopian Evangelical Church Mekane Yesus (hereafter referred to as the EECMY), where I hold the position of General Secretary. (Mekane Yesus means “the dwelling place of Jesus.”) I served as a missionary-at-large in the Ohio District for more than six years, working among African immigrants. My working in both the EECMY and LCMS contexts has contributed toward bridging the relationship between the two church bodies. Thank you for offering me the privilege of being at this great podium and allowing me to deliver this presentation.

Before proceeding with my presentation, I would like to convey greetings from my church. The EECMY has been in partnership with the LCMS over the last few decades. This accompaniment, our walking together in God’s mission, and the partnership we shared during these years has gradually deepened the relationship between the two church bodies. The incredible support the LCMS has rendered to the EECMY has meant a lot to us, as the LCMS stood by the EECMY when the EECMY severed her relationships with her former traditional partners, the Evangelical Lutheran Church in America (ELCA) and the Church of Sweden (CoS), because of their legalization of same-sex marriage and female ordination. As the saying goes, “A friend in need is a friend indeed.” On top of this, the visitation

made by President Matthew Harrison two years ago has elevated the level of this partnership. I hereby would like to convey the congratulatory words of my church for the election of the president for his third term and express her best wishes that this term bring years of great blessing.

As a result of all these developments, the EECMY has a high regard for the LCMS and her commitment to the Holy Scriptures and her strong Lutheran identity rooted in the Book of Concord. The great contributions the LCMS is rendering in supporting the EECMY seminaries, especially strengthening the Masters of Arts in Theology (MA) program at the Mekane Yesus Seminary (MYS) through provision of faculty members and resources, is so spectacular. At





present, this joint venture between the two church bodies is moving toward launching a Ph.D. program at the MYS by 2017. In light of this opportunity, I would like to recognize the incredible contribution of individuals whom God has used and moved to support this ministry, especially the bridging ministry of the Rev. Dr. Albert Collver and the generosity of Mr. Bruce Gilbert, who funded more than 40 Masters of Theology scholarships at the Mekane Yesus Seminary.

Despite the various challenges and confrontations Christianity faces today in our present global context, the EECMY is flourishing in all aspects of her growth. For instance, as the statistical report of 2015 shows, in one year alone, more than 4 million unchurched people heard the Good News through the witness of the laity, more than half a million converts were won and joined the church, and more than 1,000 ministers graduated from the seminaries of the church and began ministry. We thank God for these spectacular results.

The EECMY has been blessed with human resources, while the LCMS has been blessed with theological resources and faithfulness to the Scriptures, which is something the rest of the Lutheran world needs and desires. Once again, *ameseginalehu*, or thank you. Now, having shared all these expressions of our partnership, I would like to turn your attention to the topic of my presentation.

## REJOICE—THE CHURCH IS BUILT ON THE ROCK

### Rejoicing in the Lord

I would like to begin with the words of Paul, the prisoner of the Gospel, who stated, **“Rejoice in the Lord always; again I will say, Rejoice”** (Phil. 4:4). As this verse implies, we as Christians are called to rejoice in the Lord. This includes rejoicing in both His suffering and in His glory. We rejoice when we suffer for Him and with Him and also when we partake in His glory. This shows that there are two types of joys we are called to experience as God’s people. The first is the experience of joy in suffering for Him through cross-bearing. The second is the joy that comes as a result of it. Peter was right when he said to those who were experiencing suffering, “After you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen and establish you” (1 Peter 5:10). Thus, this presentation incorporates both of these

joys the Church of Christ is called to experience, with special emphasis on the faith journey of the EECMY.

### Rejoicing in Suffering

In the Philippians text above, Paul brings up the special joy God’s people are called to experience in the midst of severe persecution, suffering, and cross-bearing. This is a joy that flows from the experience of the cross. It is a special joy the Church of Christ is called to experience in tragic circumstances and hostile environments. This joy is not based on the fulfillment of material blessings, prosperity, health, well-being, or success in living. Rather, it is a special joy that comes from cross-bearing after all these other sources of physical joy are gone. It is a joy in the Lord and Him alone. The mystery of this joy is the security of being in the secret place of the Most High, the security of being on the unshakable foundation on which the Church of Christ has been built. This essay depicts the secret of this special joy, reflecting on the enormous joy and great blessings the EECMY experienced during the severe persecution under the Communist government of Ethiopia a few decades ago. Before dealing with this testimony in depth, it is important to discuss the theme of this convention: “On This Rock I Will Build My Church,” to lay a foundation for this reflection. This text was spoken in response to the confession of Peter about Jesus. It depicts the real foundation on which the Church of Christ has been built.

The term “on this rock” is so significant for our study. It carries deep meaning. Examining what the phrase incorporates is important for the interpretation of the theme of this convention. What, then, does the phrase “on this rock” signify? The dictionary meaning of a *rock* is “a large mass of stone forming a hill.”<sup>1</sup> In the Old Testament, *rock* symbolizes security and defense.<sup>2</sup> It also means a strong foundation that no one moves or stands against (Matt. 7:24). It signifies the foundation on which Jesus built His Church, which is the confession of Peter.

The Book of Concord, in the Treatise on the Power and Primacy of the Pope, interprets this passage:

*However, as to the declaration: Upon this rock I will build My Church, certainly the Church has not been built upon the authority of man,*

<sup>1</sup> [dictionary.com/browse/rock](http://dictionary.com/browse/rock)

<sup>2</sup> *The New Bible Dictionary*, ed., J. D. Douglas (InterVarsity Press, 1976), p. 1098.



*but upon the ministry of the confession which Peter made, in which he proclaims that Jesus is the Christ, the Son of God. He accordingly addresses him as a minister: Upon this rock, i.e., upon this ministry . . . For He built His Church not upon man, but upon the faith of Peter. But what was his faith? “Thou art the Christ, the Son of the living God.” And [fourth-century Church Father] Hilary says: To Peter the Father revealed that he should say, “Thou art the Son of the living God.” (Treatise 25, 28–29)*

Therefore, the building of the Church is upon this rock of confession; this faith is the foundation of the Church.

To explore more deeply what this phrase means, it is worthwhile to investigate the four central themes of Peter’s confession. These central themes incorporate Jesus as the living God, Jesus as the expected Messiah, Jesus as the Son of God, and Jesus as the cornerstone (Eph. 2:19).

### **Jesus as the Living God**

The first key affirmation of Peter in his confession was the fact that Jesus is the living God. The church is the community who confess that Jesus is the living God. The phrase Jesus is the living God carries deep understanding of God. First, it implies that He is a living God. This is the very nature that makes Him different from dead idols of the Gentiles. Here Peter affirms that Jesus of Nazareth is not an ordinary religious leader but rather the living God. By this he implies that in Him there is the same life that is in the Father. This implies the fact that Jesus is life Himself and also the fountain of life to others. Peter, in this regard, had a profound understanding. He had confessed similar testimony about Jesus in another instance. According to the Gospel of John, when the multitude who followed Jesus after the miracle of the bread murmured and drew away because they stumbled over Jesus referring to Himself as the “bread of life,” even His own immediate disciples struggled with Jesus’ difficult word about being the bread of life. Then Peter said, “Lord to whom shall we go? You have the words of eternal life, and we have believed, and have come to know that you are the Holy One of God” (John 6:68–69). This implies how much deeper his understanding of Jesus was. For Peter, Jesus is more than the physical bread. He had realized that

He is the bread of life. This profound testimony is the real foundation on which the real Church of Christ is built.

### **Jesus as the Expected Messiah**

The second key affirmation of Peter is the fact that Jesus is the Christ of God. In other words, this means that Jesus is the true Messiah, promised by God, prophesied by all the prophets from the beginning of the world, and expected by the people of God. This includes all His offices of Prophet, Priest, and King for which He is anointed by God, and that this Messiah was not a mere man but a divine person.

Here the Greek term “Christ” equals “the Messiah” in Hebrew. In the Old Testament, God never promised a coming “Messiah”—at least the Old Testament prophets never used that exact title.<sup>3</sup> And yet pervading the entire Old Testament was this promise and expectation of a deliverer whom God would one day send to free His people from all bondage and oppression. And so “Messiah” became the title that God’s people used to sum up all of their hopes and expectations for the coming deliverer and King—the promised Son of David.<sup>4</sup> In the Book of Matthew, the title “Messiah” or “Christ” appears only six times. Five of these times are in Matthew’s own narrative comments (four of which are in the introductory first chapter), and the sixth time is when Herod inquired about where the Christ was to be born. In all of His preaching and teaching, Jesus never once claimed this title for Himself. And yet Peter, having listened to Jesus’ preaching and teaching, and having understood the meaning of His miracles, now for the very first time assigns this title to Jesus. He implies that Jesus is not simply one of the prophets; He is not one among many; He is not a forerunner preparing the way—rather, he affirms that Jesus is the true Messiah, the deliverer.<sup>5</sup> This affirmation is the other key statement on which Jesus built His Church. The real Church is founded on the testimony that Jesus is the Christ of God.

### **Jesus as the Son of God**

The third affirmation of Peter in his confession is the fact that Jesus is the Son of God. This affirmation, as some scholars state, connotes the interpretation that

<sup>3</sup> [livingwordbible.org/Sermons/Matthew/Matthew16.13–18.pdf](http://livingwordbible.org/Sermons/Matthew/Matthew16.13–18.pdf)

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

His being is not by creation, as angels and men are; or by adoption, as saints; or by office, as magistrates; but by nature, being His own Son, His proper Son, the only begotten of the Father, of the same nature with Him, being one with Him and equal to Him.<sup>6</sup> As the apostle John wrote, the main reason the Gospel was written was to disclose this very secret about Jesus. It was to disclose the secret that Jesus is the true Son of God (John 20:31). As stated in Heb. 5:5, the Father said to Jesus, “You are my Son, today I have begotten you.” This implies that Jesus is “begotten” as the “Son of God” and serves as the high priest of His people.

This confession is what all the disciples of Christ agreed on. They took Him, one and all, and acknowledged Him to be the Son of God, a phrase expressive of His divine nature and distinct personality. They indeed judged Him to be a prophet—but much more than that, they judged Him, they owned Him, to be the Christ, which takes in not only His prophetic office but also all of His other offices. They declared Him to be the promised Messiah.<sup>7</sup> This is another ground on which Jesus has built His Church.

### **Jesus as the Cornerstone**

Peter affirms in his first epistle that Jesus is the cornerstone that carries this whole foundation. He stated, “You come to him a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood” (1 Peter 2:4).

This text implies that Christ is the living stone. It also implies that those who believe in Him are also living stones. In a similar way, the apostle Paul stated to the church in Ephesus, “You are built on the foundation of the apostles and the prophets, Christ Jesus himself being the cornerstone” (Eph. 2:20). This text implies that Christ Jesus is the cornerstone that carries the foundation.

It is this cornerstone (Jesus) and our faith in Him that sustain the Church to endure in the midst of suffering and persecution. More than that, it enables the Church to rejoice in suffering, as Paul affirms based on his personal experience: “We rejoice in our sufferings, knowing that suffering produces endurance” (Rom.

5:3). In light of this, I would like to talk with you about the sufferings—the tragic circumstances and hostile environments—the Church in Ethiopia has undergone and the joy generated from that painful experience.

### **REFLECTION ON THE SUFFERINGS OF THE EECMY**

As the EECMY is a church born in the midst of opposing circumstances and has walked a painful path since the days of her formation, in confrontation with various forces of evil working against her, reflecting on the experience of this church would better demonstrate the practicality of the above biblical teaching.

Thus we will deal with the faith journey of this church, classifying that journey in two parts. The first part discusses the joy in the experience of suffering. This is what the church has gained during the severe persecution by the Derg Communist Government of Ethiopia. The second part deals with the blessings that have followed—meaning the present flowering growth of the church.

### **The Joy in the Experience of Suffering**

The journey of the EECMY, from the days of her formation, has been full of strong confrontations owing to opposing circumstances and challenging environments she has passed through. Especially horrible has been the duration of suffering severe persecutions and various sorts of trials that threatened her very survival. Those days had moments of walking in the shadow of death. This deep experience of suffering contributed tremendously to the spiritual formation of the church.

On one hand, the horrible experience the church underwent in those days was devastating and destructive. It involved the brutal action taken against Christianity in general, the closing down of congregations, the banning of worship services, the detention of many ministers, the severe trials and deaths of many ministers and church leaders, and the loss of church properties. It was a time when church properties were confiscated and the existence of God and His Church totally denied. It was a time when many believers were brutally tortured, beaten, harassed, intimidated, fired from their jobs, detained, and subjected to various other sufferings and trials. Those evil times saw many leaders and ministers of the Gospel brutally tortured to death and many top leaders

<sup>6</sup> Ibid.

<sup>7</sup> [livingwordbible.org/Sermons/Matthew/Matthew16.13-18.pdf](http://livingwordbible.org/Sermons/Matthew/Matthew16.13-18.pdf)

(like the Rev. Gudina Tumsa) repeatedly imprisoned or put to cruel deaths. Especially, it was a time when many young people were atrociously tortured and forced to face various trials, including being compelled to deny Christ. As I myself had been a partaker of these trials and sufferings, I testify to this as a living witness.

Nevertheless, all these horrible actions couldn't and didn't stop the church from boldly declaring the lordship of Christ. Although heavily challenged, the survival of the church was certain because of Jesus' promise. The persecution couldn't move the church an inch from her firm confession and witnessing to the lordship of Jesus in public. The church was counted worthy to suffer and to sacrifice for Jesus. All these challenges and confrontations from the forces of evil couldn't prevail against this church, as Jesus had promised. The words of Jesus, "the gates of hell cannot prevail against it," were demonstrated and proved in the experiences the Church in Ethiopia underwent. The severe persecution and test of faith endured by the EECMY in those horrible days, while shocking and rocking her foundation, did not move her an inch from her firm confession.

On the other hand, the experience of this atrocious suffering made a great contribution toward the qualitative and quantitative growth of the church. In fact, the persecution described above contributed to the growth of the church in many aspects. First, it had a tremendous effect on the numerical growth of the church. The experience of persecution invigorated Christian witness. The testimony of heroes of faith during their trials was a moving and powerful witnessing for Christ. The words of the Rev. Tumsa, who was the General Secretary of the EECMY, are worth mentioning: "We as Christians cannot simply tolerate a bad situation and keep quiet. It is our duty to act, to speak and even risk our life. The power of the resurrection is experienced only through death."<sup>8</sup> Such bold and powerful witness has impacted many people and has drawn many, even some of the persecuting cadres, to Christ.

There were instances where the cadres sent to congregational services for spying and closing churches ended up joining the church, having been touched by

God's power.<sup>9</sup> As the ancient saying goes, "The blood of martyrs is the seed of the Gospel." In a similar way, through the seed sown during this horrible experience, the church experienced a blooming growth and expansion. Statistical reports show the church demonstrated tremendous numeric growth—some 1.1 million new members—during those 17 years of persecution.<sup>10</sup>

Second, the experience of persecution contributed greatly to the qualitative growth of the church—to the spiritual formation of the church on both the individual and community levels—enhancing the purity of faith. Persecution detaches believers from the natural world and attaches them to the supernatural world; it detaches them from the things of this world and attaches them to the heavenly.<sup>11</sup> It relegates the victims to the experience of losing the things of this world in order to gain Christ. Such a journey of faith draws believers to the life of the cross, with its absolute dependency on God. Paul beautifully described his support of this view when sharing his own personal journey of faith to the Philippians. Here he states that he sacrificed everything for Christ in order to gain Him:

*But all those things that I might count as profit I now reckon as loss for Christ's sake. Not only those things; I reckon everything as complete loss for the sake of what is so much more valuable, the knowledge of Christ Jesus my Lord. For his sake I have thrown everything away; I consider it all as mere garbage, so that I may gain Christ and be completely united with him. (Phil. 3:7-9)*

Third, persecution of faith contributes greatly to the transformation of life. It purifies faith. In this regard, it is important to consider the words of Peter to those who were facing persecution. He states:

*In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of*

<sup>8</sup> Johannes Launhardt, *Evangelicals in Addis Ababa (1919-1991): With Special Reference to the Ethiopian Evangelical Church Mekane Yesus and the Addis Ababa Synod* (Münster: Lit Verlag, 2004), 248.

<sup>9</sup> Ibid., 266. "A different approach was used to close the Entotto Mekane Yesus Church. During 1986 . . . A man from the Security office called the pastor, Qes Belina Sarka, on the telephone and asked him to bring the keys of the church. Belina answered that he had to come himself and close the church if he had an order to do so. The security agent called three times, but Belina did not act. Finally, the man came himself with the intention to get the keys of the church. Since the church was packed with people, the agent had to wait for the end of the gathering. At the end of the service, however, he decided to join the congregation."

<sup>10</sup> Gudina Tumsa, "Witness and Discipleship, Report on Church Growth in Ethiopia" (Addis Ababa: Gudina Tumsa Foundation, 2007), 138.

<sup>11</sup> Dietrich Bonhoeffer, *The Cost of Discipleship*, trans. by R. H. Fuller (New York: MacMillan, 1949), 73.

*your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ. (1 Peter 1:6–7)*

According to Peter, suffering refines faith as gold is refined by fire. It increases the vitality of faith.

Fourth, the experience of persecution transformed the ministry of the church. The closing down of congregations and the stopping of public worship by government order forced the church to operate underground, where small groups of people gathered for worship. This unique practice of ministry, born in the midst of suffering in those days, continued effectively and is still in operation. As a result, today most members of church are structured into small groups. Small-group or cell-group ministry was a new experience the church explored during this horrible time. The development of small-group services contributed to the multiplication of membership. It enhanced the growth of the church in two aspects. First, it enhanced the numerical growth of the church as it provided better access to family members and other unchurched people. Because these small groups were in the community, they were close to individuals interested in the program. Second, it enhanced the qualitative growth of the church because it provided the best forum for nurturing the faith through Bible studies and people giving their Christian testimony. It also developed strong mutuality as it encouraged members to share one another's burdens through prayer.

Fifth, the persecution introduced its victims to miraculous signs and wonders. During the time of persecution, events occurred that had no natural explanation. Under torture, courageous Christians bore witness and stood firm in the face of their adversaries. To stay firm in the confession under threat of death is a miracle and a gift of God. At times, the bold witness of these Christians during their trials led their tormentors to Christ. Some victims were tortured to the point of death, and yet they lived, even when medical science said they could not recover or were doomed to die. These people were healed through the prayers of the church and lived to continue to share the Gospel.<sup>12</sup> All these testi-

monies demonstrate the secret of rejoicing in suffering. James affirms this in writing to saints undergoing their own test of faith:

*Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing. (James 1:2–4)*

This was the secret that turned things upside down in the EECMY and resulted in great victory—all in the midst of severe suffering.

### **The Joy in the Experience of His (the Lord's) Glory**

Another joy is our joy in the glory of the Lord. This was our experience following our suffering. As a result, today the EECMY rejoices in this special privilege of celebrating the glory of the Lord.

The EECMY, established in the late 1950s after a century of mission work by Western missionaries, has skyrocketed in growth from 20,000 baptized members to 7.8 million members. It is organized into 8,500 congregations and 4,000-plus preaching places (mission stations). This incredible growth from 20,000 to 7.8 million members in a relatively short time is further proof of the strength of the foundation on which the church stands and the mighty power working within the church.

The history of the EECMY after the downfall of Ethiopia's Communist government has been a history of great success and achievement. The governmental downfall was the moment when the power and authority Jesus granted to His Church became clearly and publicly displayed—when the closed-down churches resumed their public worship and the formerly confiscated properties of the church were returned.

In the aftermath of the downfall of this evil government, the church held high the keys of heaven

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Gennet Leul Seged was interrogated. She was stripped of her clothes, thrown to the ground and beaten. When these measures did not work, one of the most cruel torturing methods, called *wofei lala*, was applied. Gennet Leul Seged claims that she felt, consciously, only the first hard blow on her feet. Then she experienced that even in this situation Christ was close to her. After two months of imprisonment and harassment, the Bethel youth group was released. None of them had given up their faith. The two girls called Gennet, however, were badly injured. They saw many doctors but without success. Finally, the hearing of the younger Gennet was restored while a Bethel youth group prayed for her, and Gennet Leul Seged's leg was restored to health during a prayer meeting in the Bole Meserete Kristos Church, on 21 December 1978."

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<sup>12</sup> Launhart, 246. "One day an armed cadre entered the room of the prisoners and asked for a girl called Gennet. Since two girls among the detained had that name, both were taken out of the room. At first the younger Gennet was cross-examined, threatened, and beaten. When the cadre failed to get the answers he was expecting, he took his pistol, drilled it into Gennet's acoustic duct and deafened her. Next



entrusted to her by declaring Christ in public loudly and making use of facilities—revolutionary squares, stadiums, and big meeting halls—the Communist government built for running its evil purposes. What followed was a period of flourishing growth and expansion, when the former persecutors and cadres joined the church, repenting of their former sinful actions and practices. It was a time when the EECMY demonstrated explosive growth in all aspects, especially in membership growth.

The growth of the EECMY since the launching of her “Five-Year Strategic Plan” has been spectacular. This strategic plan, launched in January 2013, was the first of its kind for the EECMY and has had a very significant effect on the growth of the church, especially in increasing the involvement of the laity in mission. Among the many strategic goals incorporated into the plan was sharing the Gospel with 30 million unreached people by 2017. This effort involved outreach both within and outside the nation and produced fabulous and fruitful results. It increased the yearly numeric growth of the church from 3 percent to 8 percent. The major factor behind this drastic change was the mobilization of the laity in evangelism. In this regard, it is worth mentioning the participation of the laity in summer evangelism, conducted during the last three years as part of the strategic plan. In this current summer, from Aug. 15 to 30, 2016, we plan to share the Gospel with 5 million unchurched people by mobilizing the laity in 5,000 congregations. Our summertime evangelism work, under God’s blessing, has brought 1 million new members into the church. This spectacular accomplishment is another source of our joy, and we rejoice in the Lord for this great blessing. We rejoice in Him in both our pains and blessings.

## CONCLUSION

The facts in this essay, based on reflection on the experiences of the faith journey of the EECMY, depict the secret of rejoicing in the Lord in every circumstance, good or evil. The essay calls upon the contemporary Church to keep on rejoicing in the Lord and Him alone, standing firm on the unwavering, solid foundation on which she has been established, the rock that no earthly power can move and overcome and which hell itself cannot prevail against. It calls upon the contemporary Church, surrounded by multiples of strange doctrines and confusing phil-

osophical thoughts, to stand firm, adhering to her sound biblical doctrine (Eph. 2:19), and to shine out to the decaying world, full of darkness and despair, upholding the message of the cross without shying away or retreating. It calls upon the contemporary Church to keep the devil and the principalities of evil forces operating in our global context from snatching away the Keys of the Kingdom from out of her hand and to stand firm on her confessional ground. It calls upon us to be watchful of the signs of the times and to be careful in how we walk, as Paul says, “so that we may no longer be children, tossed to and fro by the waves and carried out by every wind of doctrine, by human cunning, by craftiness in deceitful scheme” (Eph. 4:14).

It calls upon the contemporary Church, drowned in the sea of the globalized world, to reclaim the Keys of the Kingdom entrusted to her with earnest prayer and repentance.

Finally, this essay calls upon contemporary, confessional Lutheran churches to be watchful and critical of the evils of the day with spiritual discernment and to join hands in fighting them. It is high time that we, churches of the same theological position, need to join hands and wrestle against these forces of evil, holding high the banner of the cross, declaring boldly in public the Lordship of Christ, and proclaiming the unchanging Gospel in this changing world without any retreating from the fact that Jesus is still the living God, the Christ, the Son of God, and the only way of salvation. Rejoice in the cross of Jesus, and the gates of hell will never prevail against the Church!

Therefore:

*Let us hold fast the confession of our hope without wavering, for he who promised is faithful. And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near. (Heb. 10:23–25)*

May the gracious Almighty God bless this convention!



# Special Presentation

by DR. RYAN ANDERSON, SENIOR RESEARCH FELLOW AT THE HERITAGE FOUNDATION  
AND AUTHOR OF *TRUTH OVERRULED: THE FUTURE OF MARRIAGE AND RELIGIOUS FREEDOM*  
**66th Regular Convention of The Lutheran Church—Missouri Synod • July 11, 2016**

This is an edited version of the speech given July 11, 2016, at the 66th Regular Convention of The Lutheran Church—Missouri Synod.

Thank you. Thank you for having me address you at this important convention.

I've been asked to say a few things about the Supreme Court's decision this time last year redefining marriage in all 50 states, and what it means for Americans and what it will mean for the free exercise of religion and the freedom of the church.

I just want to preface this by saying I'm not a theologian. I'm coming at this from the perspective of a political philosophy Ph.D. who now works at the intersection of political philosophy and public policy. So I'm thinking about the institution of marriage as a government-recognized institution, not as a sacrament or as a covenant as a religious institution.

But I want to suggest that what the court has done will have consequences both for the public institution of marriage and for the sacramental or covenantal understanding of marriage.

I want to start, as any good conservative should start, by turning the clock back 50 years. Thank you for laughing. That's intended to be a joke. Half of my audiences don't get it. Turning it back 50 years to the Moynihan Report. It was 50 years ago that Daniel Patrick Moynihan issued his infamous report on the state of the black family in the United States. Moynihan pointed out that births to single mothers in the general population were at 5 percent. But within the African American community, they were at 25 percent. Moynihan was then roundly criticized for being a racist, even though he

was a liberal sociology professor at Harvard. He then became the liberal democratic senator from the state of New York.

Moynihan wasn't a racist. He wrote his report precisely because he cared about black people, and he thought that one-quarter of all black children being born to single mothers would have negative consequences for those communities, for those women and for those children.

Fast forward to today. In Moynihan's time, it was 5 percent of the general population and 25 percent in the African-American population. Today, 40 percent of all Americans are born to single mothers. Fifty percent of Hispanic Americans are born to single mothers, and it's 70 percent among African Americans.



So, the first thing to say is that gays and lesbians aren't to blame for that. There was a crisis of marriage going on in the United States long before the Obergefell decision. Something took place 50 years ago where heterosexuals bought into a liberal lie about human sexuality. They bought into the liberal ideology that came out of the sexual revolution.

And it's only after two generations of heterosexuals making a mess of marriage and the family with the introduction of the hook-up culture, the normalization of premarital sex, the more-than-skyrocketing rates of nonmarital childbearing, cohabitation, no-fault divorce, the doubling of the rates of divorce. Only after straight people failed to take monogamy, exclusivity, and permanence seriously for two generations can five unelected Supreme Court justices say that sexual complementarity doesn't matter. That's what got us to where we were this time last year. It's two generations of Americans failing to take marriage seriously that lets the court say this part of marriage doesn't matter either.

But here's the problem: the legal redefinition of marriage enshrines in our fundamental law a fundamentally misguided understanding of the human person, of the human family, and of the nature of marriage. Because what it does is it takes the definition of marriage and the vision of sexuality that the sexual revolution gave us—that consenting adults should do whatever consenting adults want to do—and it elevates that principle to a constitutional right. And so we will see that it will enforce this new vision of marriage—this new vision of the family, this new vision of the human person—on all dissenters.

So what's next in terms of the legal understanding of marriage, and what does it mean for civil society? The redefinition of marriage will lead to further social harms and the breakdown of the family. The sexual revolution led to the redefinition of marriage; the redefinition of marriage will now further exacerbate the harms of the sexual revolution.

If 40 percent of all Americans right now are being born to single mothers, how will we insist that fathers are essential when the court has said that fathers are optional? You can't send both of those messages simultaneously. Either a child deserves both a mother and a father, or men and women are functionally interchangeable—moms and dad are replaceable.

Second, how will we say that monogamy, exclusivity, and permanency are to be expected? That they're normative. That they go to the heart of what marriage is if marriage is no longer built on sexual complementarity. If you think about the philosophy of marriage, it's sexual complementarity that explains why it is monogamous, because it's one man and one woman who can unite as one flesh. Once you say that the male/female part of marriage no longer matters, it's harder to see what's magical about twosomes. What's special about the number two when you say that you have the right to marry the person you love? Why not say that it's the right to marry the people you love?

Why should marriage be “til death do us part” if marriage is simply about consenting adult romance? With romance, you can fall into it, and you can fall out of it. You can fall into love, and you can fall out of love. Why would it be a permanent union if it's not a comprehensive union?

We can expect to see further damage to the institution of marriage itself because of this court's decision. A way of thinking about this is that the redefinition of marriage leads to the reordering of society. If our human laws don't reflect the truth, if man-made laws don't reflect the natural law and the divine law, then government will have to both refashion human nature and then reorder society, while coercing the dissenters. So let me take those two points in turn. First, refashion human nature. Second, reorder society.

Refashion human nature. How quickly did we see the LGBT movement shift from the LGB to the T once they saw that the redefinition of marriage was going to be a slam dunk at the Supreme Court? It was the weekend before oral arguments at the Supreme Court that Bruce Jenner did his two-hour prime-time interview with Diane Sawyer on 20/20. That was only a year and three months ago, and prior to that point, most Americans—and I would venture most people in your pews—hadn't ever considered a transgendered bathroom or a gender-neutral locker room in a public school. And now one year after the redefinition of marriage, if we are unable to say that marriage unites male and female, that children deserve a mother and a father, it's not surprising that the Obama administration is redefining what it is to be male and female.



So we're seeing the Title IX mandates impacting any educational institution that receives government funds—saying you have to have bathrooms and locker rooms and dorm rooms, hotel rooms for overnight field trips, all based upon gender identity, not based upon biology.

The redefinition of marriage and its refashioning of human nature will also have implications for the culture of life. And I just want to mention this briefly to plant the seed, pointing to ways this will happen. One is a worldview, and then one is a specific technology. You can simply ask yourself this question: Have you ever heard an advocate for same-sex marriage also advocate the virtue of chastity? It's not that it's impossible. You could be both in favor of gay marriage and in favor of chastity. It's just that I've never actually met anyone or heard anyone advocate both of those positions simultaneously.

What we know from 40-plus years of pro-life work is that one of the drivers on the demand side of abortion is unchastity, a lack of chastity. So until the virtue of chastity is recovered in American culture, we will never see much progress in the pro-life movement.

And yet the vision of marriage that the Supreme Court just bought into—and it's from every page of Justice Kennedy's opinion—is that consenting adults should do sexually whatever consenting adults want to do. And so that general worldview is going to be driving up the demand side of the abortion equation.

The second is specific technologies. What we're seeing now is that a problem that heterosexuals created with assisted-reproductive technologies will now be further exacerbated by same-sex couples who desire “a child of our own.” Take the same-sex male couple. They can purchase someone's eggs, they can then rent someone's womb, one of them can provide the sperm, so they can create a child and plant that child and then “have a child of our own.”

What will this involve? It will involve the exploitation of women. First, the process of egg harvesting, which is an incredibly risky procedure. Then nine months of renting someone's womb. It tends not to be upper middle class, white, college-educated women who “volunteer” to sell their eggs and be surrogate wombs. It tends to be people on the margins, people who are already on the periphery of life. So, it will lead to the

further exploitation of women.

And then what do we know about the infertility industry, the assisted-reproductive technologies? That they create many, many more embryos than they ever implant. And of the embryos that are implanted, they're “selectively reduced” to one because the couple doesn't want to be Octomom. The couple wants one child of their own. But they might create a dozen embryos, freeze six of them, implant six of them, and then selectively reduce five of them to arrive at the live birth of one child.

Again, this isn't a problem that gays and lesbians created. Heterosexuals have created the unregulated infertility industry. But the redefinition of marriage will now exacerbate that problem. Again, it's a refashioning of human nature.

So let me move on to the second point: the reordering of society. What we are now going to see is that people who don't acquiesce to the Supreme Court's new definition of marriage will be paying a price. And how can we see this? Let me mention just three concrete examples.

The first way that we saw this is with charities. It happened in Massachusetts. It's happened in Illinois. It's happened in San Francisco. It's happened in Washington, D.C. It's involved Catholic adoption agencies. It's also involved Lutheran relief services and Lutheran adoption agencies.

What we saw was that these adoption agencies weren't trying to prevent gay and lesbian couples from adopting from other adoption agencies. Other private adoption agencies and the government-run adoption agencies were free to do same-sex adoptions. The Catholic agency wasn't preventing it. The Catholic agency just said for the children who have been entrusted to us, we want to find those children married moms and dads. We're looking out for the least of these. And we think that the mothers who have brought us their children to place for adoption brought them to us for a reason, so that we could place them in a loving home with a mom and a dad. And the government said no. In those jurisdictions, the government has said unless you treat same-sex married couples the same way that you treat married mothers and fathers, you are discriminating on the basis of sexual orientation. And those jurisdictions had a sexual orientation and gender identity non-

discrimination ordinance. Remember that phrase: sexual orientation and gender identity. The acronym is SOGI. Those are the laws that say if you believe we are created male and female and that male and female are created for each other, you're discriminating. You're either discriminating on sexual orientation or you're discriminating on gender identity.

And so in all those jurisdictions, Catholic and Lutheran adoption agencies can no longer do the important work they do. And frequently, it's these religious agencies that have the highest track record, the best track record, at placing the hardest-to-place children into loving homes. Many people want to adopt newborn babies. They're cute, and they're cuddly. Not as many people want to adopt an 11-year-old boy who spent the past several years bouncing around from foster home to foster home.

What's remarkable is that, in Boston, Catholic Charities had one of the highest success rates at placing the hardest-to-place kids. Chalk this up either to Catholic guilt or to grace. But one way or the other, the religious agency was able to do something that the government-run agency couldn't do. They got more people to open up their hearts and their homes to more children.

If you've ever renewed your driver's license at the DMV, then you know what that experience is like. It might give you a reason to think that the DMV of child protective services might not provide all of the services that a family could want during an adoption process. Religious agencies can minister to the entire person and minister to the entire family, both the material needs and the spiritual needs of welcoming a new human being into the home. Religious agencies can no longer do this in those jurisdictions.

Then we've seen schools come under assault. And we saw that for the past year, Gordon College, an evangelical school outside of Boston, was under investigation by its accrediting agency as to whether or not it will retain its accreditation as a four-year liberal arts college because they had a campus policy that said we expect chastity from all members of the Gordon community. So both faculty and students were expected to reserve sexual behavior for marriage. And the complaint that was lodged with the accrediting agency was that this discriminates against gay stu-

dents and gay faculty members because they can never get married and, therefore, never have sex. This is discriminatory on the basis of sexual orientation, they say.

And it was only after a year's struggle with the president being very prudent in how he responded to this investigation, and with the media placing pressure on the accrediting agency, that Gordon prevailed. The accrediting agency said we see no reason at this time to revoke Gordon's accreditation.

Brigham Young University, the Mormon school out in Provo, Utah—its law school is currently being investigated by the American Bar Association. And during oral arguments, Justice Samuel Alito asked the solicitor general of the United States, "What's going to happen to the nonprofit tax status of Christian schools who continue to teach that marriage is the union of husband and wife? Will they be treated the way that Bob Jones University was treated?" Recall that the IRS stripped Bob Jones University of its nonprofit tax status because it had a campus policy against interracial dating. So the question from Alito is, "Are you going to treat traditional Christian schools the way that the IRS has treated racist schools?" And the answer from the solicitor general was somewhat chilling. He said, "I don't deny it, Justice Alito, that's going to be an issue. I don't deny it, it's going to be an issue." He repeated himself.

The easy response, especially when you are trying to get the Supreme Court to vote in your favor to redefine marriage, is to say, "Of course not, Justice Alito. We'll never treat Orthodox Jews and Roman Catholics and evangelical Christians and Latter-day Saints and other people of faith who believe marriage is the union of husband and wife, we'll never treat them as if they are racists." He could have said that. He didn't say that. And so whether that's for the remaining months of the Obama presidency, whether it's for the next eight years of a potential Hillary Clinton presidency, he left that card on the table to be played should the moment become opportune.

And in fact, California is voting as we speak to decide whether or not to play that card. It has passed the California House. It's now in the California Senate. It's a bill that would deny Cal grants—the state's version of a Pell grant, which gives the student up

to \$9,000 to attend the four-year college of their choice—to any school that “discriminates on the basis of sexual orientation or gender identity.” So, viola! Thomas Aquinas College and other faith-based institutions in California are now at risk of having their students, particularly the students who qualify for Cal grants—and it’s not the rich students, it’s students who need financial aid to attend university—at risk of losing those grants unless the schools cave on their understanding of sexuality. Which is simply to say that the administration will have a variety of ways of going after schools. It can be your accreditation. It can be your nonprofit tax status. It can be your student loan. It can be your government funding for a laboratory. There are a number of mechanisms in which the state can say, “Unless you accept our new definition of marriage, your ministry, your school is going to be squeezed.”

And then lastly, I’ll mention the professionals. Some people want to say that free exercise of religion is just the freedom to worship. So it’s only for houses of worship and their closely integrated auxiliaries, to use the legal term of art. They’re wrong. The free exercise of religion should also extend to the baker, the florist, the photographer. These are the lay faithful who simply seek to honor God in their vocations, whether their vocation is in a bakery, floral studio or photography studio.

And in all these examples, what we have seen are Christians who have no problem serving gay customers, Christians who have no problem employing gay employees; their only objection was to helping celebrate a same-sex wedding. And so of the two most well-known cases, one involved a 71-year-old evangelical grandmother, Barronelle Stutzman. She had gay employees work for her. She was selling flowers to this particular gay couple for a decade. It was only after Washington State redefined marriage that they asked her, “Can you do our wedding flowers?” She sat down with one of them, and she said, “Rob, you know how much I love you guys, but I can’t do a same-sex wedding. I can’t use my God-given gifts and talents to help celebrate what I believe tells a lie about the institution of marriage.” She was then sued. She was sued in both her personal and her professional capacity, meaning she can lose not just her business, but also her home. She can lose not just her livelihood, but also her life savings.

The reason I mention that is in the neighboring state of Oregon, a young evangelical family, Aaron and Melissa Klein, were running a bakery called Sweet Cakes by Melissa. They have four children they were supporting with their bakery. They were sued because they declined to bake a same-sex wedding cake. They were then ordered by the government to pay \$135,000 in restitution for the pain and suffering that they caused the same-sex couple by not baking the cake. Now they were forced to shut down their business because they were told that for every additional same-sex wedding cake they declined to bake, they would face another lawsuit and another fine. And one of the local LGBT groups had organized a campaign to say they were going to get all their subsequent wedding cakes baked at Sweet Cakes by Melissa. So there would always be a future case coming, and if they were open and they were forced to decline it, there would be a future lawsuit. So they were forced to shut down, and the husband, Aaron, now works as a garbage collector for the state. These are the sorts of consequences that are already playing out in the United States as a result of the redefinition of marriage.

Let me move on to suggest first why these things are happening, and then second what we can and should do in response.

First, I want to suggest that we’ve had three changes in the United States over the past 40 or 50 years that can explain why we see these challenges at this time.

The first is that we’ve had a change in religion. And I start here because this is a religious gathering. I don’t think there’s any way in which we can deny that there have been changes in American religion that partly explain this. First, a challenge from outside of religion—the challenge of secularism. My former boss, Richard John Neuhaus, described this as the “naked public square.” It was an effort by John Rawls and Ronald Dworkin and others to say that religion has no role in the marketplace, no role in town hall, no role on Wall Street. Religion is something private. It’s only for the four walls of your chapel and along the bedside as you say your prayers at night. But that’s the extent of it. This is why we now see the free exercise of religion being redescribed as the freedom to worship.

But then we've also seen a change of religion internally. We saw the collapse of the mainline churches. And Neuhaus's phrase "the mainline became the old line, which became the sideline." Obviously, your community is one of the few that resisted that collapse. But you can see some of your neighbors, other congregations, which have caved, one by one by one on the issues that I've discussed today.

We've seen a splintering within my own communion, the Catholic Church. We've seen the splintering between the so-called spirit of Vatican II Catholics and the John Paul II generation, which severely weakened the Catholic witness in the United States. Now we're seeing a disengagement from young evangelicals — young evangelicals who don't want to be seen engaged on these controversial cultural war questions.

The result is what the Notre Dame sociologist Christian Smith calls "moralistic, therapeutic deism." The average young person, the average person of my generation, believes in the moralistic, therapeutic God in the sky who wants them to be happy and doesn't want you to be mean. And those are the only two characteristics of that god. He wants me, the believer, to be happy, and he wants you to not be a jerk.

The second historical change that we've seen is a change in the state. If the American founders were to come back today and hear about the Little Sisters of the Poor Supreme Court case, the first thing they'd say wouldn't be, "Well, the First Amendment protects them." The first thing they'd say is, "What is the Department of Health and Human Services, and why are they issuing a mandate to an order of nuns to cover abortion and contraceptive devices?" What gives the federal government jurisdiction to be regulating the health-care plan of Roman Catholic nuns? Or the evangelical owners of Hobby Lobby? Or the Mennonite owners of Conestoga Wood?

The growth of the state means it regulates more aspects of our lives, which means it has a greater likelihood of infringing upon freedom. Religious freedom, in particular. We once had an ecosystem of freedom in the United States, where the presumption was that a citizen was free to pursue his or her own goals according to his or her best judgment. Now we have a presumption of government regulation, and we have to justify our exemption. So rather than the

government justifying why it has to burden the nuns, the nuns have to go to court to justify their exemption from this regulation. It's turned our relationship between the citizen and the state upside down.

And then lastly, we've had a change in sexuality. At one point, Christian teaching about sexuality was the public understanding of sexuality, so that we can see that Thomas Jefferson, the least religious of the American founders, could say that the God who gave us life, gave us liberty at the same time and those things went together. The American founding wasn't the French Revolution, where Diderot says, "Man will never be free until the last king is strangled by the entrails of the last priest." Religion and freedom at loggerheads. That wasn't our founding. And it wasn't our tradition until the sexual revolution pitted sexual freedom at odds with ordered liberty. The founders would have viewed the sexual revolution's understanding of liberty as license. It's not the ordered liberty that the founders talked about. It was the license that they said couldn't exist in an ordered republic.

So if you put these pieces together, you can answer this question: Why is it that the ACLU is only against religious freedom when it's a conservative Christian pharmacist who doesn't want to dispense the morning-after pill? Or a conservative Christian baker who doesn't want to bake a same-sex wedding cake? Or a conservative Christian adoption agency that wants to find children homes with moms and dads? The ACLU has no problem with the Muslim inmate growing a half-inch beard. It has no problem with the Native American ingesting peyote. The ACLU has no problem with the Amish who want to homeschool their kids. The ACLU's problem only touches on contraception, abortion, same-sex marriage, transgender issues.

So in my closing remarks, I want to suggest that's where we need to place our focus. That it's not just an isolated baker over there, a photographer over there, an adoption agency in Massachusetts, a school in Salt Lake City. When you add all of these pieces together, what you are seeing is that there is an entire new vision of the human person. What's at stake here are two different anthropologies. To a certain extent, the history of the Christian Church is a response to heresy. Heresy pops up and then orthodoxy springs into action. And that's how we develop richer understandings of orthodoxy.



So for the Early Church, most of the arguments centered on the nature of God. They were about Christology and trinitarian theology. So it's Arius's errors that give us Athanasius's refinements. It's Nestorius's blunders that give us Cyril's insights. That's how we develop the rich trinitarian and Christological theologies from the Early Church.

A thousand years later, what are the debates taking place in the Reformation, the Counter-Reformation? They're all about the nature of the Church and the nature of salvation. It's ecclesiology, soteriology, justification, sanctification. And as a result of those debates, we got richer theologies, regardless of which side of those debates we may lie.

Today's debates don't primarily center on Christology and trinitarian theology, the nature of justification or sanctification. They focus on the nature of man. They focus on anthropology. Now the reason that we see so many of our neighbors hate the church, it's not because of our ministry to the poor. It's not because we visit the sick, clothe the naked, feed the hungry. It's not because we believe in a trinitarian God. The reason so many of our enemies hate the Church right now is because of three anthropological truths articulated in the very first pages of the Bible: that we are made in the image and likeness of God, that we're created male and female, and that male and female are created for each other. Those three beliefs. It's abortion, euthanasia, cloning, marriage, transgender debates. That we're created in the image and likeness of God, created male and female, and male and female created for each other. That's where we see all the cultural disagreement.

So what it's going to require is a response on the substance of what we believe. Now we can't simply pivot to religious liberty, although it would be important that we defend religious liberty as well. But the question is: Will our average neighbor think that we are like the pro-lifers or like the racists?

My average classmate at Princeton thinks I'm wrong about abortion, but they don't think I'm stupid and they don't think I'm evil. They understand where I'm coming from. They can say, "We think Ryan's wrong, but we understand why he believes that." And therefore, they're more likely to respect my freedom to not have to pay for or perform an abortion. My average

classmate at Princeton still does not understand why I believe what I believe about marriage. They think the Westboro Baptist Church speaks for me. If you're a secular liberal, you've never gone to church, you've never read the Bible; all you know about Christianity and same-sex marriage is "God hates fags." That's the phrase on the signs that the Westboro Baptist Church holds up when it pickets funerals of military members. If that's all you know about Christian beliefs on same-sex marriage, what are you likely to say? You're likely to say, these people are crazy. These people are evil, and these people are dangerous. And these people have to be stopped. We have to shut down their schools, shut down their charities, shut down their businesses. The reason that, by and large, you can be a pro-lifer in America and run a hospital, run a school, run a business, is that we can agree to disagree on the abortion issue. We're not seeing that on the same-sex marriage issue because too many people don't even understand why we believe what we believe.

So I just want to suggest that where we are going to have to defend ourselves will be both a theology and a philosophy of the body. As John Paul II points out in his famous book on the theology of the body, we need to do both the philosophy and theology. We need to engage the social sciences and the hard sciences. We have to look at the sociology of marriage, the psychiatry and psychology of gender identity. We have to show there is a unity of truth here. There is no contradiction between what the best of reason and the best of faith tell us about the human person. Because what's at stake here is whose understanding of human nature will prevail and then what will happen to those who "dissent" from government orthodoxy.

Lastly, let me close by looping back to where I started. I started with the Moynihan Report, 50 years of heterosexuals not living out the truth about marriage. Our best defense of marriage and our best defense of religious liberty, therefore, is going to be living out the truth in our own lives. And for this, I want to cite a very Lutheran-friendly pope, Benedict XVI. Benedict, a world-class theologian, a world-class intellectual, is famous for saying, "It's not the arguments of the intellectuals that win converts, it's the holiness of the saints and it's the beauty of the artists."

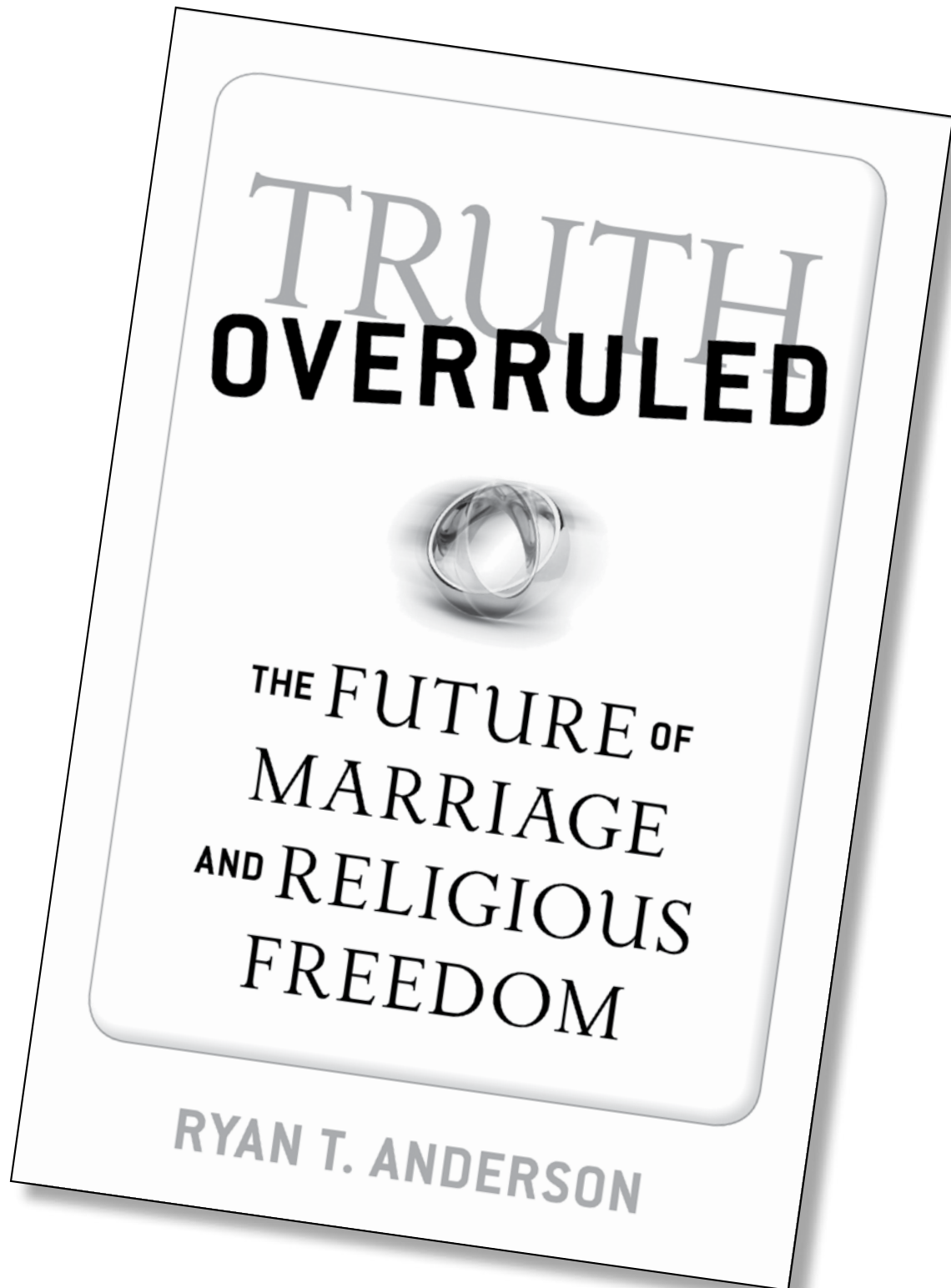
The reason why we lost this marriage debate in the United States was because we failed to live out holy

and beautiful marriages ourselves. And we have no one to blame for that but ourselves.

And so my closing message to you would be just to do everything you can within your church body and within your local church communities to help inspire

the next generation to form their moral imagination in accordance with the truth and to then help them live out that truth. It will be flourishing, happy, holy, beautiful Christian families that are our best defense in the long run.

Thank you.



# National Witness

## To Expand Evangelism and Encourage Use of *Every One His Witness*

### RESOLUTION 1-01

Reports R1, R1.1, R1.2 (CW, pp. 2–3, 14, 25–26); Overtures 1-01, 1-07, 1-12, 1-13, 1-15–16 (CW, pp. 309, 311–314)

WHEREAS, In the Great Commission (Matt. 28:19–20), Christ sets forth the work of the church on earth as “making disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you”; and

WHEREAS, In 1 Peter 2:9, all believers in Christ are called to “proclaim the excellencies of him who has called you out of darkness and into his marvelous light”; and

WHEREAS, North America now constitutes the world’s third largest mission field (after China and India based on the number of people who do not confess Jesus Christ) with over 200 million nonchurched people; and

WHEREAS, One of the stated objectives of the Synod in the Synod’s Constitution is to “strengthen congregations and their members in giving bold witness by word and deed to the love and work of God, the Father, Son, and Holy Spirit, and extend that Gospel witness into all the world” (Art. III 2); and

WHEREAS, The Synod’s Office of National Mission has initiated *Every One His Witness*, a theologically sound evangelism program designed to equip Lutherans for being more active and effective witnesses of Jesus Christ in their everyday lives; and

WHEREAS, The *Every One His Witness* evangelism program includes elements to develop and provide resources for witnessing to people in diverse contexts, cultures, and languages in North America, including other world religions and cults as well as dechurched and unchurched people; and

WHEREAS, Evangelism is essential to the planting, sustaining, and revitalization of Lutheran congregations; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod (LCMS) reaffirm its commitment to the Great Commission as stated in Matt. 28:19–20; and be it further

*Resolved*, That the LCMS reaffirm North America as a mission field with the rest of the world; and be it further

*Resolved*, That the convention commend the current evangelism efforts of our districts, local congregations, recognized service organizations (RSOs), and auxiliaries; and be it further

*Resolved*, That the convention adopt *Every One His Witness* as a Synod-wide evangelism program; and be it further

*Resolved*, That the convention commend the use of the *Every One His Witness* evangelism program to all LCMS districts, congregations, RSOs, and auxiliaries; and be it finally

*Resolved*, That the convention authorize Synod-wide offerings for the purpose of creating and distributing print, digital, and other resources in multiple languages for the *Every One His Witness* evangelism program.

**Action:** Adopted (1)

(After discussion, a motion to end debate was carried and Res. 1-01 was adopted as presented [Yes: 778; No: 247].)



Committee 1 Chairman Mark Miller

## To Encourage Church Planting throughout the Synod and Supporting the Mission Field: USA Initiative

### RESOLUTION 1-02

**Report R1.2 (CW, p. 21); Overtures 1-10–11, 1-13 (CW, pp. 311–313)**

WHEREAS, A mission priority of The Lutheran Church—Missouri Synod (LCMS) is planting Lutheran congregations; and

WHEREAS, The Office of National Mission (ONM) was charged by the 2013 Synod convention (Res. 1-04A) to encourage congregations and members to pray for and engage in the critical work of church planting; and

WHEREAS, The LCMS has historically been a planting church body (at one time planting a new church each week) and this has rapidly been reduced along with the tools that are needed; and

WHEREAS, LCMS congregations many times do not reflect the diversity of the neighboring communities around them; and

WHEREAS, The average age of LCMS members is older than the average age of the American population; and

WHEREAS, The LCMS is called to be faithful in reaching the lost through our Word and Sacrament ministry and by showing love to our neighbors and bearing witness to them; and

WHEREAS, *Mission Field: USA*, an initiative of the LCMS, will offer services to support church-planting efforts throughout the Synod (CW, R1.2, p. 21); therefore be it

*Resolved*, That concerted effort be made to equip and support the *Mission Field: USA* church-planting initiative beyond raising awareness of the need, and that the use of these resources be commended as a flexible framework for technical support, training, equipping, and organizing church planting in multiple settings and contexts nationwide; and be it further

*Resolved*, That as the Synod supports districts in their mission efforts, greater emphasis be given to reaching new people groups within the USA through church planting and new ministries; and be it further

*Resolved*, That investment be made in domestic mission work, especially in rebuilding struggling inner-city and rural communities, helping to lift people out of poverty, and preparing and sending national missionaries into the margins of the USA; and be it further

*Resolved*, That the ONM work through districts to track the number of churches that are planted; and be it finally

*Resolved*, That this convention encourage and support the districts of the Synod to plant 150 congregations through the *Mission Field: USA* initiative, and that the ONM partner with districts to send out 18 new domestic missionaries in the next triennium.

**Action:** Adopted (1)

(During discussion, a motion was introduced to amend the resolution by striking the fourth whereas paragraph: “WHEREAS, The

LCMS needs to locate churches where the greatest populations of people are located.” The committee agreed to striking the paragraph. After debate was closed, Res. 1-02 was adopted as changed [Yes: 767; No: 261].)

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## To Expand the Work of Revitalization and Encourage the Use of *re:Vitality* Program

### RESOLUTION 1-03

**Report R1.2 (CW, pp. 18–21); Overtures 1-03–05, 1-08–09, 1-11, 1-13, 1-15 (CW, pp. 310–314)**

WHEREAS, A mission priority of The Lutheran Church—Missouri Synod (LCMS) is the revitalization of Lutheran congregations; and

WHEREAS, Approximately 78 percent of LCMS congregations have peaked or are declining in membership and worship attendance; and

WHEREAS, Congregation revitalization is centered in the new life that is found in God’s Word being proclaimed in purity and His Sacraments being rightly administered; and

WHEREAS, The Office of National Mission (ONM) was charged by the 2013 LCMS convention (Res. 3-08A) to increase its ongoing focus on revitalization while offering continued evaluation of available resources; and

WHEREAS, The ONM has met with the staffs of 10 LCMS districts to determine how the ONM can best support revitalization efforts in the Synod, and the consensus from these meetings was that the districts need the ONM to produce effective, low-cost, and doctrinally sound resources to aid congregations and to provide training for district personnel to deliver those resources to congregations; and

WHEREAS, In order to attend to the needs highlighted by these 10 districts, the ONM has undertaken the development of the *re:Vitality* program to provide resources for congregations through their districts that address revitalization needs from a distinctively Lutheran perspective; and

WHEREAS, *re:Vitality* is designed to meet a large-scale need for revitalization at little to no cost to congregations; and

WHEREAS, *re:Vitality* resources are designed so that they can be used in conjunction with other revitalization efforts currently in use in the LCMS (e.g., LCEF’s “Vision Path,” TCN’s “1910 Project,” district-developed visitation-based assessment programs); therefore be it

*Resolved*, That the current revitalization efforts in our districts and the local congregations be commended; and be it further

*Resolved*, That the ONM continue to develop the *re:Vitality* program and accompanying resources; and be it further



*Resolved*, That congregations be encouraged to make use of the *re:Vitality* program and its resources as these are made available; and be it further

*Resolved*, That districts identify personnel to the ONM who may be equipped to serve as coordinators, facilitators, coaches, and trainers in support of the *re:Vitality* program within their districts; and be it further

*Resolved*, That the ONM assess and report on *re:Vitality* over the triennium to the 2019 LCMS convention; and be it finally

*Resolved*, That this convention authorize Synod-wide offerings for the purpose of creating and distributing print, digital, and other resources for the *re:Vitality* revitalization program and making those resources available to congregations through their districts at little to no cost to the congregations.

**Action:** Adopted (9)

(After its introduction by the committee, the chair hearing no objection called for the vote, and Res. 1-03 was adopted as presented [Yes: 756; No: 24].)

## To Encourage Immigrant and Refugee Outreach

### RESOLUTION 1-04

**Overtures 1-01, 1-07 (CW, pp. 309, 311)**

WHEREAS, Holy Scripture tells us, “God desires all people to be saved and to come to the knowledge of the truth” (1 Tim. 2:4); and

WHEREAS, Refugees, immigrants, and people from many cultures are in our schools and in our neighborhoods; and

WHEREAS, Many congregations need special assistance to reach out to people in the changing communities around their churches; therefore be it

*Resolved*, That the Synod continue to encourage and support districts and congregations with immigrant and refugee outreach by developing language-specific resources and programs; and be it further

*Resolved*, That congregations be encouraged to witness to immigrants and refugees; and be it further

*Resolved*, That congregations be encouraged to make such outreach a high priority in all activities; and be it further

*Resolved*, That congregations serving diverse or changing communities be encouraged to integrate new members into leadership positions to foster ownership in the congregation; and be it further

*Resolved*, That congregations be encouraged to seek partnerships with other LCMS congregations; and be it finally

*Resolved*, That the Synod work through districts to locate at least twelve locations over the next triennium to send national missionaries where there is a significant immigrant and refugee population.

**Action:** Adopted (9)

(During brief discussion, the committee agreed to the addition of “LCMS” in the second-last resolve paragraph after the word “other.” The assembly then ended debate [Yes: 727; No: 32] and Res. 1-04 was adopted as changed [Yes: 765; No: 14].)

## To Give Thanks and Praise to God for 40th Anniversary of Hmong Ministry and Encourage Synod Support

### RESOLUTION 1-05

**Reports R15, R20, R39, R43, R48–49 (CW, pp. 86, 93, 112, 116, 120)**

Whereas, “For the LORD will have compassion on Jacob and will again choose Israel, and will set them in their own land, and sojourners will join them and will attach themselves to the house of Jacob” (Is. 14:1); and

WHEREAS, Even as our Lord has taught His Church to “love your neighbor as yourself” (Matt. 19:19), the mission of welcoming the stranger (Matt. 25:36) caught fire in the hearts of Lutherans 40 years ago for the Southeast Asian people who had lost their homeland through war; and

WHEREAS, Beginning in 1976 through the ministry of the Lutheran Immigration and Refugee Service (LIRS), many LCMS congregations across the country sponsored many Hmong and other Southeast Asian families to resettle them in America as the result of the Vietnam War; and

WHEREAS, Gospel seeds have been planted through these refugee resettlement efforts of our LCMS congregations; and

WHEREAS, The Hmong ministry in the LCMS has grown into at least 20 Word and Sacrament ministries across the Synod with 1,500 baptized members; and

WHEREAS, The LCMS has ordained 20 Hmong pastors, with an additional seven men ready to be ordained; and

WHEREAS, The history of the Hmong mission in the LCMS has been well documented, commended, and archived by Concordia Historical Institute; and

WHEREAS, Only 13 percent of the Hmong population worldwide claim to profess Christ; therefore be it

*Resolved*, That the 2016 LCMS convention give thanks and praise to God for 40 years of Hmong ministry in the LCMS; and be it further

*Resolved*, That the Synod continue to encourage and support districts and congregations with Hmong ministry outreach; and be it finally

*Resolved*, That the Synod address the need for trained servants of the Word to the Hmong people worldwide by encouraging and

supporting the preparation of Hmong pastors, deaconesses, and other commissioned workers.

**Action:** Adopted (9)

(Res. 1-05 was introduced by the committee and adopted without discussion by voice vote.)

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## To Celebrate Legacy of Rosa J. Young and Encourage Launch of Rosa J. Young International Academies

### RESOLUTION 1-06

Report R1.2 (CW, pp. 24, 31); Overture 7-18 (CW, pp. 372–373)

#### Preamble

The Rosa J. Young International Academies' mission will be to educate, equip, and empower spiritual, servant, social, and mercy leaders to leave a positive imprint on the world.

The Rosa J. Young International Academies will strive to build a network of creative, innovative, and holistic lifelong learning communities for future leaders in all aspects of society. They will seek to be a growing network of schools located in various regions of the U.S. to provide urban, inner-city, rural, and ethnic communities with educational options and opportunities.

The Rosa J. Young International Academies will focus on developing and managing multipurpose educational facilities and developing complementary programs for K–12 education, such as before- and after-school care, preschools and religious education, mentoring and tutoring, music and drama, sports and summer camps, and health and fitness activities.

WHEREAS, The Great Commission tells us: “Then Jesus came to them and said: ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the earth’” (Matt. 28:18–20); and

WHEREAS, Dr. Rosa J. Young laid claim to what the Lord said and would not be deterred by life's circumstances, financial and otherwise; and

WHEREAS, Dr. Rosa J. Young followed the trends of African American women of faith who sought to be educators, entrepreneurs, and mission workers; and

WHEREAS, When she joined the Lutheran Church, her dedicated teaching abilities and mission work opened doors so that African American children could receive religious education; and

WHEREAS, Dr. Booker T. Washington pointed her to the Lutheran Church for financial and religious support, resulting in Christ Lutheran School and Church in 1916; and

WHEREAS, The opening of Christ Lutheran School and Church served as a model for the development of 29 more schools in other communities in “the Black Belt”; and

WHEREAS, Dr. Rosa J. Young impacted the lives of more than 2,000 students, many of whom went on to become teachers and pastors in the Lutheran Church; and

WHEREAS, Dr. Rosa J. Young was influential in the founding of Alabama Lutheran Academy and College of Selma, Alabama, which is now Concordia College Alabama, providing affordable college education for young women and men; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod (LCMS) thank God for what He has accomplished through this faith-filled woman through the Lutheran school; and be it further

*Resolved*, That the Synod commend and support the development of the proposed Rosa J. Young International Academies as a model for reaching a new generation in a new century; and be it further

*Resolved*, That we pray to the Lord of the Church to raise up new Rosas filled with faith in Christ, with renewed zeal and passion to reach a new generation in a new century, so that we may reach to the ends of the earth with the Gospel of our Lord Jesus Christ; and be it finally

*Resolved*, That we obey the command of the Lord: “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field” (Matt. 9:37).

**Action:** Adopted (9)

(After discussion, debate was ended and Res. 1-06 was adopted as presented [Yes: 764; No: 9].)

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## To Encourage and Support Hispanic Ministry Initiatives

### RESOLUTION 1-07

WHEREAS, The Hispanic population in the United States has experienced an explosive increase in the last two decades, growing to 50.4 million; and

WHEREAS, The largest growing subsegments of the Hispanic community are second and third generation; and

WHEREAS, The LCMS Office of National Mission (ONM) has in the last triennium partnered with LCMS districts to plant new Hispanic outreach ministries; and

WHEREAS, Other programmatic, educational, and fellowship opportunities to promote and support Hispanic ministry are being provided by the National Lutheran Hispanic Convention; and

WHEREAS, Concordia Publishing House has produced the Spanish-language version of *The Lutheran Study Bible* (*La Biblia de la Reforma*) and a wide variety of additional helpful Spanish-language resources; and

WHEREAS, The challenges of ministry to Hispanics, whose souls constitute the largest ethnic population in North America, far outweigh people and financial resources; and

WHEREAS, A previous LCMS convention received and supported the recommendations of the Blue Ribbon Task Force for Hispanic Ministry, which included providing leadership, assessment, and resourcing for LCMS Hispanic ministry; therefore be it

*Resolved*, That the 66th Convention of The Lutheran Church—Missouri Synod joyously give all glory to God and resounding thanks for LCMS Hispanic ministries, who with limited resources and budgets work tirelessly to share the saving Gospel of Jesus Christ with the growing number of Hispanics who now reside in the immediate neighborhoods and communities of our LCMS congregations; and be it further

*Resolved*, That the ONM provide a renewed emphasis for ongoing and new Hispanic ministry work by resourcing ongoing efforts of LCMS districts and local congregations and providing appropriate financial resources to fund the efforts; and be it finally

*Resolved*, That all LCMS districts and congregations continue to evaluate and make opportunity to reach out to Hispanic populations, whether in Spanish or in English.

**Action:** Adopted (9)

(The chair, hearing no objection to proceeding to vote without discussion, proceeded to call the vote, and Res. 1-07 was adopted as presented, by voice vote.)

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# International Witness

## To Thank God for Faithful Service of LCMS Missionaries

### RESOLUTION 2-01

#### Report R1.2 (CW, p. 12)

WHEREAS, By the grace of God, The Lutheran Church—Missouri Synod (LCMS) has sent missionaries into the world since 1894 in response to our Lord’s command to make disciples of all nations; and

WHEREAS, The Lord of the harvest has blessed LCMS mission efforts through the faithful service of thousands of rostered church workers and lay men and women throughout the years, that have resulted in the formation of Lutheran schools, congregations, medical centers, and independent church bodies that remain faithful to the Gospel; and

WHEREAS, The service of these faithful missionaries often resulted in hardship, personal loss, and death—yet they served with joy; and

WHEREAS, Former LCMS missionaries have expressed interest in reuniting with colleagues engaged in mission service; therefore be it

*Resolved*, That the 2016 LCMS convention give thanks to God for His blessings upon the LCMS’s mission work and for the faithful mission service of our forebears by the singing of the Common Doxology; and be it further

*Resolved*, That the LCMS in convention express thanks and appreciation to all who have served in the LCMS international mission ministry; and be it finally

*Resolved*, That the Office of International Mission coordinate a reunion for LCMS missionaries in the coming triennium.

**Action:** Adopted (1)

(During discussion, a motion to amend the resolution by striking its final resolve paragraph was introduced but failed. After further discussion, debate was ended by show of hands and Res. 2-01 was adopted as presented [Yes: 928; No: 96].)

## To Thank God for Increase in Number of LCMS Career Missionaries and Invite Further Increase and Support for Synod’s Mission Work

### RESOLUTION 2-02

#### Reports R1, R1.2 (CW, pp. 4, 15)

WHEREAS, The Lutheran Church—Missouri Synod (LCMS), under the grace of God, in 2013 Res. 1-11 resolved “to double the number of career missionaries engaged in church planting, mercy work, and theological education” and has over the past triennium increased from 68 career missionaries in 2013 to a current total of 112; and

WHEREAS, This blessing from God has resulted in the planting of over 40 new Lutheran congregations globally and has helped to revitalize many more; and

WHEREAS, This blessing from God has enabled the LCMS to re-engage fields in foreign mission areas where the LCMS formerly had fruitful activity but were on the verge of collapse due to natural attrition and the conclusion of service by former missionaries who were not replaced; and

WHEREAS, This blessing from God has enabled the LCMS to provide theological educators requested by Lutheran partner churches and other church bodies desirous of learning about the



**Committee 2 Chairman Donald Fondow**

Lutheran confession of the faith, thus training hundreds of pastors, evangelists, and deaconesses globally; and

WHEREAS, This blessing from God has enabled an increase in mercy work and projects, alleviating human suffering and pain in proximity to Word and Sacrament ministry; and

WHEREAS, This blessing from God has enabled the LCMS to accompany and assist partner churches to work among refugees from closed countries, which has been nothing short of miraculous; and

WHEREAS, This blessing from God has resulted in the strengthening of spiritual and emotional care of missionaries by alleviating isolation and loneliness; and

WHEREAS, This blessing from God has resulted in a decline of the number of Globally Engaged Opportunity (GEO) missionaries who have opportunity to provide witness to the salvation that God has given to us through Jesus Christ during shorter terms of service, typically 24 months; and

WHEREAS, This blessing from God clearly has been made evident through the joyful, enthusiastic, and outstanding support of the individuals, congregations, and other entities which support LCMS missionaries through the *Together in Mission (TIM)* program; and

WHEREAS, Through *TIM* and other channels, the *Network Supported Missionary (NSM)* model has continued to increase mission awareness and facilitate the establishment of collaborative missionary support networks throughout the LCMS; and

WHEREAS, Through the *TIM* program, the *NSM* model, and other means, prayer and financial support for LCMS career and GEO missionaries have increased over the past triennium; therefore be it

*Resolved*, That the LCMS in convention give thanks to God for this wondrous blessing by joining in singing the Common Doxology; and be it further

*Resolved*, That all individuals, congregations, and other entities of the LCMS continue to pray to the Lord of the harvest that He will continue to send laborers for His harvest; and be it further

*Resolved*, That all individuals, congregations, and other entities of the LCMS pray regularly for those who do not yet know that Jesus is the only Savior from death through the forgiveness of their sin; and be it further

*Resolved*, That all individuals, congregations, and other entities of the LCMS pray regularly for LCMS missionaries and their families; and be it further

*Resolved*, That the LCMS in convention give thanks for all individuals, congregations, and other entities supporting LCMS missionaries through the *TIM* program, *NSM* model, and/or other means of prayer and financial support; and be it further

*Resolved*, That all individuals, congregations, and other entities of the LCMS give prayerful consideration to supporting LCMS missionaries through the *TIM* program, *NSM* model, and/or other means of prayer and financial support; and be it further

*Resolved*, That as an increase in missionaries necessarily results in a proportionate increase in mission operational costs, that all individuals, congregations, and other entities of the LCMS, in addition to their regular worship service plate offerings, give prayerful consideration to supporting (1) LCMS global mission projects and (2) crucial LCMS services that ensure the physical, emotional, and spiritual well-being of our LCMS missionaries throughout the world; and be it finally

*Resolved*, That the 2016 LCMS convention pray that the Lord of the harvest bless our work of witness to the Gospel and our work of mercy, that His will may be done among us, and that all may be saved and come to the knowledge of the truth.

**Action:** Adopted (1)

(After discussion, Res. 2-02 was adopted as presented [Yes: 949; No: 66].)

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## To Commend and Support Synod's International Schools and Their Role in the Church's Mission

### RESOLUTION 2-03

**Reports R1.2, R7 (CW, pp. 12–14, 63–64)**

WHEREAS, For over 175 years, the Lord has provided The Lutheran Church—Missouri Synod (LCMS) with countless blessings in Christian witness, mercy, and life together through Lutheran education; and

WHEREAS, The LCMS through the coordinating efforts of its dedicated educators and mission leaders has established three thriving international schools (Hong Kong International School, Concordia International School Shanghai, and Concordia International School Hanoi); and

WHEREAS, Each school is respected locally, regionally, and internationally for offering a “tier one” quality education; and

WHEREAS, Collectively, over 4,100 students from over 50 different countries worldwide are served each day by these international schools; and

WHEREAS, Each of these international schools holds the potential to provide an effective platform for furthering the mission of the LCMS in their respective countries and regions; and

WHEREAS, These international schools were established to advance the Synod's mission as they proclaim the pure Gospel while embodying a vigorous, lively, and winsome Lutheran Christian identity; and

WHEREAS, The international schools currently have no individual or entity providing centralized, consistent advocacy or resource coordination similar to that provided by the LCMS Office of School Ministry (under the supervision of the Office of National Mission) to domestic Lutheran day schools and high schools, or by the Concordia University System (CUS) to its member institutions; therefore be it

*Resolved*, That the Synod in convention thank God for the mission and ministry of its three international schools, and that the individuals and congregations of the Synod be encouraged to lift up these schools, their communities, and the countries they serve in prayer on a regular basis; and be it further

*Resolved*, That the three international schools be encouraged to find ways to sustain and broaden their impact in their respective countries and regions, faithfully bearing the Synod's confession (Constitution, Art. II) and supporting its objectives (Constitution, Art. III); and be it further

*Resolved*, That LCMS educators be encouraged to apply to work in the three international schools; and be it finally

*Resolved*, That the Synod's Board for International Mission, in consultation with the Heads of School of our international schools, establish policies guiding the Chief Mission Officer and the Office of International Mission to

1. foster intentional, collaborative partnerships between the three international schools, the Concordia University System, Lutheran elementary schools, and Lutheran high schools;
2. provide means of centralized advocacy and coordination for the international schools in the recruitment of educators, increased visibility and awareness, and promotion of opportunities for service; and
3. consider and support appropriate opportunities to plant new international schools, leveraging the deep experience of LCMS international schools and educators in other global contexts, countries, and regions.

**Action:** Adopted (5)

(After discussion and suggestion of friendly amendments to the final resolve paragraph by adding the words "in consultation with the Heads of School of our international schools" after the words "International Mission," and by replacing the word "day" with "elementary" in subparagraph (1), the chair asked the assembly whether it was ready to vote. With no objection from the assembly, the vote was taken and Res. 2-03 was adopted as changed [Yes: 1,031; No: 12].)

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## To Reaffirm LCMS Military Chaplains' Right for Free Exercise of Religion in Face of LGBT Inclusion in Armed Forces

### RESOLUTION 2-04

**President's Report, Part 2 (TB, pp. 21–31)**

WHEREAS, The LCMS has a longstanding history of providing pastoral care and counsel through the calling of pastors into the armed forces, beginning with Rev. Chaplain Friedrich W. Richmann who was called on April 3, 1862, to serve as chaplain in the Ohio Regiment during the Civil War; and

WHEREAS, For the past 154 years, the LCMS has continued to provide the armed forces with qualified, called clergymen to serve

all servicemen, servicewomen, spouses, and children during war-time and peace; and

WHEREAS, The LCMS has defined military chaplains as missionaries to this unique community who have a distinctive culture and customs; and

WHEREAS, Christ prays to His heavenly Father, "I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world" (John 17:15–16); and

WHEREAS, The Department of Defense and the armed forces recognize that all military chaplains, as service members, are guaranteed the right to express their sincerely held religious and moral beliefs in accordance with section 533 of the National Defense Authorization Act (NDAA) for Fiscal Year 2013 (Public Law 112-239) as amended by section 532 of the National Defense Authorization Act for Fiscal Year 2014 (Public Law 113-66); and

WHEREAS, LCMS military chaplains are never forced to preach, teach, or act contrary to their conscience and confession of faith by any member of the armed forces, or by any public official, elected or appointed; and

WHEREAS, Recent Department of Defense and armed forces policies and procedures promoting LGBT rights, recognition, and celebration have the potential for placing LCMS chaplains into situations in which they could be asked to compromise their own preaching and teaching or even to act contrary to their confession of faith; therefore be it

*Resolved*, That the Synod in convention give thanks to God for the calling of LCMS clergy into the armed forces; and be it further

*Resolved*, That the Synod in convention reaffirm her willingness to continue to call able-bodied clergy within the Chaplain Corps to act as faithful missionaries to the men, women, and children of the armed forces; and be it further

*Resolved*, That the Synod in convention support section 533 of the National Defense Authorization Act (NDAA) for Fiscal Year 2013 (Public Law 112-239) as amended by section 532 of the National Defense Authorization Act for Fiscal Year 2014 (Public Law 113-66) that no member of the armed forces may

1. require a chaplain to perform any rite, ritual, or ceremony that is contrary to the conscience, moral principles, or religious beliefs of the chaplain; or
2. discriminate or take any adverse personnel action against a chaplain, including denial of promotion, schooling, training, or assignment, on the basis of the refusal by the chaplain to comply with a prohibited requirement;

and be it finally

*Resolved*, That this 2016 LCMS convention re-affirm the Synod's stance against the espousing or promoting of LGBT matters so that chaplains might be free either to "perform or provide" pastoral care to all servicemen, servicewomen, and family members in accordance with their own religious and moral beliefs and in accordance with the publicly stated doctrinal positions of The Lutheran Church—Missouri Synod.

**Action:** Adopted (5)

(During discussion, suggested amendments accepted by the committee as friendly amendments added the words “by any member of the armed forces, or by any public official, elected or appointed” to the sixth whereas paragraph, and replaced the word “children” with “family members” in the final resolve. Res. 2-04 was adopted as changed [Yes: 1,020; No: 7].)

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# Mercy

## To Commend and Encourage Work of LCMS Disaster Response

### RESOLUTION 3-01

Reports R1.2, R54 (CW, pp. 29, 123); President's Report, Part 2 (TB, pp. 21–31)

WHEREAS, Our gracious heavenly Father richly and daily provides us with all that we need to support this body and life (Small Catechism [SC], First Article) and continues to provide for us, even in the midst of disaster, through various God-pleasing vocations; and

WHEREAS, LCMS Disaster Response is designed to carry out a comprehensive program in these gray and latter days, serving as a Christian faith-based emergency relief and long-term assistance effort following natural and man-made disasters, engaging LCMS congregations, districts, recognized service organizations, and partner churches in a shared ministry of mercy, with an objective of opening doors to the proclamation of the Gospel; and

WHEREAS, The LCMS awarded 135 national and international disaster relief grants totaling nearly \$3 million in the last triennium (e.g., the typhoon in the Philippines; the tornadoes in Moore, Oklahoma, and across the Midwest and the South; the flooding in Colorado, Missouri, Texas, and Louisiana; the fires in Chile; the Ebola virus in West Africa; and numerous other disasters); and

WHEREAS, More than 5,000 LCMS volunteers have been trained through the 100-plus Lutheran Early Response Team (LERT) training events held in the last three years; and

WHEREAS, LCMS Disaster Response has established a goal of 20,000 LERT-trained LCMS volunteers by the end of the upcoming triennium; and

WHEREAS, LCMS Disaster Response has developed Spanish resources for domestic and international work, with additional resources needed; and

WHEREAS, The Lutheran Women's Missionary League (LWML) provided a grant of \$80,000 to LCMS Disaster Response for congregations, districts, and recognized service organizations, resulting in 26 disaster-response trailers being provided across 21 districts; and

WHEREAS, The opportunity to point those who are suffering to the comfort of the Gospel and to make use of financial resources to bring physical healing to disaster victims has never been greater; therefore be it

*Resolved*, That the Synod in convention commend and give thanks for the mercy work of LCMS Disaster Response, congregations, districts, recognized service organizations, LWML, and all those who have assisted with the work nationally and internationally; and be it further

*Resolved*, That LCMS Disaster Response continue to produce training and resources to serve the Synod and our communities, with special emphasis on Spanish-language resources; and be it finally

*Resolved*, That the Synod encourage its members to continue to support the mercy work of LCMS Disaster Response with prayer for all those who suffer from all manner of disasters, to participate in LERT training, to offer volunteer assistance when there is the opportunity, and to provide financial resources to assist those in need, as we show Christ's love through our acts of mercy.

**Action:** Adopted (2)

(After discussion, Res. 3-01 was adopted as presented, by show of hands.)



**Committee 3 Chairman Lee Hagan**

## To Commend Work of LCMS National Housing Support Corporation

### RESOLUTION 3-02

Report R18 (CW, pp. 91–92); President’s Report, Part 2 (TB, pp. 21–31)

WHEREAS, Our Lord commands us to love our neighbors as ourselves (Mark 12:31); and

WHEREAS, Christ Jesus in His ministry on earth provided us the most perfect example of living this command through His attention to both the spiritual and bodily needs of people; and

WHEREAS, Housing and community development services, which address the basic human need for shelter, can play a vital role in revitalizing LCMS congregations in areas that have been economically ravaged and blighted; and

WHEREAS, The LCMS National Housing Support Corporation (Lutheran Housing Support), the Synod’s housing intermediary since 2007, has been a Christ-centered, collaborative agency committed to mercy; and

WHEREAS, The LCMS National Housing Support Corporation has in the past triennium distributed 25 grants; trained 185 church leaders in community development; consulted and assisted 80 entities domestically and internationally; conducted the first “Helping Hand Initiative” of health and safety repairs in Fort Wayne, Indiana; and led a broad-based community revitalization initiative in the College Hill neighborhood of St. Louis, Missouri, including the development of new owner-occupied housing; therefore be it

*Resolved*, That the Synod thank God for His blessings and gifts—most specifically, the resources and abilities that He has provided to serve our neighbors’ needs of body and soul; and be it further

*Resolved*, That the Synod give thanks for the work of the LCMS National Housing Support Corporation on behalf of LCMS congregations, districts, and recognized service organizations; and be it finally

*Resolved*, That LCMS congregations, districts, and recognized service organizations be encouraged to support the LCMS National Housing Support Corporation, as well as to engage its expertise as they take leadership roles in strengthening neighborhoods near LCMS congregations, thereby providing opportunities for Gospel witness.

**Action:** Adopted (2)

(After discussion, Res. 3-02 was adopted as presented, by voice vote.)

## To Encourage Synod to Educate about and Advocate for Persecuted Christians

### RESOLUTION 3-03

Overture 3-02 (CW, p. 325); President’s Report, Part 2 (TB, pp. 21–31)

WHEREAS, Paul reminds us in 1 Cor. 12:26, “If one part [of the Body of Christ] suffers, every part suffers with it; if one part is honored, every part rejoices with it”; and

WHEREAS, Christian populations throughout the world are suffering persecution of the most severe kind; and

WHEREAS, Many of these populations face extinction because of their faith; and

WHEREAS, Many men, women, and children have been brutally murdered or driven from their homes, becoming refugees in their own homeland or interned in other countries, looking to a future place to live; and

WHEREAS, Many have been kidnapped from their families and sold into slavery; therefore be it

*Resolved*, That the Synod encourage pastors and congregations to be better informed about the issue of the worldwide persecution of Christians; and be it further

*Resolved*, That *The Lutheran Witness*, *Reporter*, *Lutherans Engage the World*, and other LCMS publications become sources of information and direction as to specific ways to help; and be it further

*Resolved*, That individual Lutherans, according to their conscience, be encouraged to contact their respective elected officials concerning the plight of our persecuted brothers and sisters in Christ; and be it finally

*Resolved*, That this convention take time to remember those persecuted Christians in light of the words of Luther, “You must feel with sorrow all the dishonor done to Christ ... all the unjust suffering of the innocent, which fills the world: You must fight, work, pray, or at least have heartfelt sympathy” (Luther’s Works, vol. 35, “The Holy Blessed Sacrament”), and offer prayer for them.

**Action:** Adopted (9)

(After its formal introduction by the committee and without debate, the assembly voted on the resolution [Yes: 782; No: 1]. President Harrison, hoping for a unanimous vote on the resolution, asked the assembly to vote again. For a second time, Res. 3-03 was adopted by a near-unanimous vote [Yes: 788; No: 2].)

## To Create Task Force for Study of Issues Relating to Procreation, Fertility, and Care for Unborn

### RESOLUTION 3-04

**Overtures 3-03–04, 3-06 (CW, pp. 325–327); President’s Report, Part 2 (TB, pp. 21–31)**

WHEREAS, The triune God, the Author and Creator of life, defines human life as being present from the moment of conception (Ps. 139:13–14; Matt. 1:20; Luke 2:21); and

WHEREAS, Children are a blessing from the Lord (Ps. 127:3, 5); and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) is committed to upholding the sanctity of human life from the time of conception; and

WHEREAS, The LCMS, through LCMS Life Ministry, provides resources to the church regarding the sanctity of human life; and

WHEREAS, There are a multiplicity of options regarding procreation, fertility, and care of the unborn (e.g., contraception, procreative alternatives, reproductive assistance, and even abortion); and

WHEREAS, At the least, a partial causal factor of this multiplicity of options has been continually new and rapidly emerging developments in science and technology; and

WHEREAS, Christians are seeking guidance from the church based on the Holy Scriptures and the Lutheran Confessions regarding the use of contraception, in vitro fertilization (IVF), other reproductive technologies, and the use of aborted fetal tissue for medical purposes; and

WHEREAS, Many of the Commission on Theology and Church Relations (CTCR) documents and reports on life issues are now decades old, and the applicable science and technologies addressed therein have greatly, rapidly, and considerably changed, even as other new science and technologies have emerged in the same intervening time period, even in the last few years; and

WHEREAS, LCMS Life Ministry has recently hosted a series of meetings to discuss such issues among qualified theologians, ethicists, physicians, and lay persons; and

WHEREAS, Out of love for the neighbor, the church must ever look afresh at such critical issues and responsibly address them on the basis of God’s Word; therefore be it

*Resolved*, That the President of the Synod appoint a task force within the Office of National Mission consisting of the Director of LCMS Life and Health Ministries; representatives from Lutherans For Life, the CTCR, and each of the Synod’s seminaries; and rostered LCMS church workers or lay members of LCMS congregations who are respected for their expertise in the fields of medicine, procreative science, theology, ethics, and the like to study issues surrounding fertility and procreation; and be it further

*Resolved*, That this task force gather and arrange points for consideration, coordinate discussion, and identify actions leading to the production of appropriate LCMS responses to these issues (reports, study documents, essays, other media, and the like) with the CTCR and/or other appropriate LCMS entities; and be it finally

*Resolved*, That this task force continue this aforementioned work of leadership, facilitation, and coordination, and summarize its activities in a report to be completed by December 31, 2018, along with accompanying recommendations in the form of appropriate overtures to the Synod’s 2019 national convention.

**Action:** Adopted (8)

(A delegate sought the attention of the chair and requested that the convention address Res. 3-04, which had been bypassed earlier. The assembly voted to consider Res. 3-04 [Yes: 879; No: 79] and the chair asked the assembly whether it was ready to vote. Hearing no objection, he called for the vote and Res. 3-04 was adopted as printed [Yes: 924; No: 41].)

## To Give Thanks to God and Encourage Support for the Ministries of Lutheran Immigration and Refugee Services, Lutheran Services in America, and Lutheran World Relief

### RESOLUTION 3-05A

**Report R1.2 (CW, p. 30); President’s Report, Part 2 (TB, pp. 21–31)**

WHEREAS, Lutheran Immigration and Refugee Services (LIRS), an inter-Lutheran organization based in Baltimore, Maryland, partners with Lutheran congregations across the country working to protect, embrace, and empower migrants and refugees through the mercy work of resettlement and justice; and

WHEREAS, Lutheran Services in America (LSA), an inter-Lutheran organization based in Washington DC, creates opportunities to bring hope and healing to people in thousands of communities throughout the United States and the Caribbean through a network of 300 ministries of health care, senior services, disability support, community development, housing, and child and family strengthening; and is celebrating its 20th anniversary in 2017 of bringing together social ministries to answer actively God’s call to love and serve our neighbor and provide works of mercy that transform the lives of people and communities; and

WHEREAS, Lutheran World Relief (LWR), an inter-Lutheran organization based in Baltimore, Maryland, provides focused response to emergencies, relieves suffering and poverty by working among the poorest in rural and remote regions of over 35 countries, promotes mercy work around the world, and is working with our Synod to strengthen the capacity of LCMS international mission operations and LCMS partner churches in their mercy work; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has a long history with these entities in mercy work, in what has historically been described as “cooperation in externals”; and

WHEREAS, Through the work of LIRS, LSA, and LWR, the Lord extends His mercy to those in need; and

WHEREAS, LIRS, LSA, and LWR extend their work through material and financial support of individuals and congregations; and

WHEREAS, The faithful prayers of the saints greatly strengthen and encourage their work; and

WHEREAS, The individual believer and congregation must be guided by Christian conscience in their work with and support and promotion of faith-based organizations outside of the LCMS, as in all things we remember that we work under the grace of God; therefore be it

*Resolved*, That the Synod in convention offer thanks and praise to God for His works of mercy extended through these organizations; and be it further

*Resolved*, That the Synod commend LIRS, LSA, and LWR in their stewardship of the resources entrusted to them in responding to the various service needs and opportunities in the world; and be it finally

*Resolved*, That the Synod encourage congregations and individuals, guided by their Christian consciences, to consider support of and involvement in the mercy work of LIRS, LSA, and LWR.

**Action:** Adopted (2)

(After extensive discussion, debate was ended and Res. 3-05A was adopted as presented [Yes: 748; No: 227].)

## To Support and Expand Work of LCMS World Relief and Human Care through Offices of International and National Mission

### RESOLUTION 3-06

President's Report, Part 2 (TB, pp. 21–31)

WHEREAS, To redeem the sinful world, God the Father gave a tangible expression of His mercy through the life, death, and resurrection of His Son, Jesus; and

WHEREAS, Jesus, as God's mercy incarnate, preached the Gospel, healed the sick, cast out demons, and performed various other miracles; and

WHEREAS, The Holy Spirit, through the washing of Holy Baptism, forgives our sins and frees us to be Jesus' hands and feet of mercy in the world; and,

WHEREAS, The Church's mission is born of God's mercy; our life is an expression of the One who gave His life for all; and,

WHEREAS, Throughout the history of the Church, from the days of Paul's collection for the poor through Luther's common chest to Rev. Dr. C. F. W. Walther's pastoral leadership, the Church has followed her merciful Master; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) in its modern history was blessed by God in the creation of the LCMS World Relief and Human Care—a ministry of mercy and care for those in need throughout the world; and

WHEREAS, God's command to care for the orphan, widow, alien, the dispossessed, those who hunger and thirst, and those who suffer from disasters—man-made and natural—has been fulfilled through this ministry in its care for body and soul; therefore be it

*Resolved*, That the Synod in convention give thanks to God for His blessings of the Gospel and works of mercy through His Church; and be it further

*Resolved*, That all members of the Synod be encouraged to support LCMS World Relief and Human Care through prayers and gifts; and be it finally

*Resolved*, That the Offices of National Mission and International Mission continue to see mercy as an integral part of the Church's mission and strengthen collaboration with the Synod's districts, congregations, recognized service organizations, and partner churches, here and abroad, to identify and respond to needs for mercy.

**Action:** Adopted (9)

(Hearing no objection, the chair immediately called for the vote on the resolution, and Res. 3-06 was adopted [Yes: 782; No: 4].)



# Life Together

## To Celebrate 175 Years of Combined Ministry and Service of LWML and ILL

### RESOLUTION 4-01

Reports R54–55 (CW, pp. 123–126); Overture 4-02 (CW, p. 329)

WHEREAS, The Lutheran Women's Missionary League (LWML) is celebrating 75 years of ministry and service to the Church (1942–2017); and

WHEREAS, The International Lutheran Laymen's League (ILL) is celebrating 100 years of ministry and service to the Church (1917–2017); and

WHEREAS, These auxiliaries of The Lutheran Church—Missouri Synod, the LWML and the ILL, exist as arms of the Synod, with the primary function of aiding the Synod specifically in programs that extend the ministry and mission of the Synod; and

WHEREAS, The mission of the LWML is to assist each woman of the LCMS in affirming her relationship with the triune God so that she is enabled to use her gifts in ministry to the people of the world; and

WHEREAS, The mission of the ILL is “Bringing Christ to the Nations—and the Nations to the Church”; and

WHEREAS, The LCMS Office of National Mission and the Office of International Mission have been working collaboratively and cooperatively with LWML and ILL in mission endeavors; therefore be it

*Resolved*, That the 2016 LCMS convention give thanks for the lay members of the LWML and ILL; and be it further

*Resolved*, That the convention joyfully acknowledge the faithful leadership and cooperative work of these auxiliaries, which support the Synod's national and international mission efforts; and be it further

*Resolved*, That the convention congratulate and commend the LWML and ILL for their 175 years of combined ministry to the Church; and be it finally

*Resolved*, That The Lutheran Church—Missouri Synod in convention stand and sing the Common Doxology with all glory to God in praise and anticipation of future LWML and ILL ministry initiatives.

**Action:** Adopted (9)

(The chair hearing no objection to voting without discussion, the assembly voted on the resolution by standing and singing the Common Doxology, by which Res. 4-01 was adopted as presented.)

## To Reaffirm “Witness, Mercy, Life Together” as the Mission and Ministry Emphasis for the 2016–2019 Triennium

### RESOLUTION 4-02A

Overtures 4-04–11, 4-27, 16-01 (CW, pp. 330–332, 338, 476)

WHEREAS, Our commitment together as LCMS congregations and workers is to walk together with the Word of God as our only norm and guide for doctrine and practice; and

WHEREAS, The current triennial emphasis of “Witness, Mercy, Life Together” established at our 2013 Synod convention has served the Synod well and has blessed congregations with a richer understanding of the nature and mission of the Church of Christ; and

WHEREAS, Nine (9) of 35 districts submitted overtures to the 2016 convention suggesting mission and ministry emphases for the 2016–2019 triennium; and

WHEREAS, These submissions continue to focus on our life together, service to our community and to those in need, and reaching out with the Gospel; and



**Committee 4 Chairman Dan Gilbert**

WHEREAS, These submissions have given special focus to ministering to families, people of different nations, and people of different races; therefore be it

*Resolved*, That the 2016 LCMS convention reaffirm the three-fold emphasis of “Witness, Mercy, Life Together,” including the following six priorities:

- Plant, sustain, and revitalize Lutheran churches
- Support and expand theological education
- Perform human care in close proximity to Word and Sacrament ministries
- Collaborate with the Synod’s members and partners to enhance mission effectiveness
- Promote and nurture the spiritual, emotional, financial, and physical well-being of pastors and professional church workers
- Enhance early childhood education, elementary and secondary education, and youth ministry

and be it further

*Resolved*, That a seventh priority be established:

- Strengthen and support the Lutheran family in living out God’s design

and be it finally

*Resolved*, That special focus be given toward

- Ministry to and with people of all nations and races
- Preaching and Bible study
- Visitation

**Action:** Adopted (9)

(With no objection to proceeding directly to the vote, Res. 4-02A was adopted as presented [Yes: 859; No: 21].)

## To Convene Task Force to Review Recognized Service Organization Program and Bylaws

### RESOLUTION 4-03B

#### Overture 4-03 (CW, pp. 329–330)

WHEREAS, The Synod has a lengthy history of recognizing the contributions made by service organizations as they fulfill the call to love our neighbors (Mark 12:31); and

WHEREAS, There are currently more than 300 recognized service organizations in the program, including social service agencies, mission societies, camps, and schools; and

WHEREAS, The granting of recognized service organization (RSO) status by the Synod signifies that a service organization, “while independent of the Synod, fosters the mission and ministry of the church, engages in program activity that is in harmony with the programs of the boards of the Synod, and respects and does not act contrary to the doctrine and practice of the Synod” (Bylaw 6.2.1); and

WHEREAS, The needs of the Synod, the work of social service agencies, and the regulation and oversight by governmental agencies have all changed significantly over the 30-plus years of the program; and

WHEREAS, Concerns have been raised over the years by various constituencies within the LCMS, including program leadership and the Board of Directors, as to the objectives of the program and the current policies and procedures associated with the administration of the program; and

WHEREAS, Current state and federal laws may negatively impact an RSO’s ability to “not act contrary to the doctrine and practice of the Synod,” recent same-sex marriage rulings having serious implications for programs and services of RSOs especially in the areas of foster care, adoption, aging, and housing; and

WHEREAS, The LCMS desires and encourages its RSOs to live out their Lutheran identity in the services and programs they provide; and

WHEREAS, The RSO program is intended to benefit the church by contributing to its effectiveness in witness, mercy, and life together; and

WHEREAS, A thorough review of the RSO program was conducted in 2006–2007 by Synod staff, which brought revision and improvement to the Synod process of recognition of RSOs; and

WHEREAS, A review of the needs of the Synod, including the work of social service agencies; mission societies and other entities granted recognition status; the impact of government regulations and oversight; and a review of mutual benefits to the Synod and RSOs should be undertaken; therefore be it

*Resolved*, That the 2016 LCMS convention authorize the formation of a Recognized Service Organization (RSO) Task Force that is charged with the following responsibilities:

- Review and report on the original purpose and intent of the RSO program and its predecessors.
- Determine the needs of and benefits to the Synod with respect to the RSO program and identify the best model for the Synod to engage with organizations which foster the mission and ministry of the church and who engage in programs that are in harmony with the programs of the Synod.
- Recommend changes to the RSO program, and/or the elimination of the program, and/or replacement of the current RSO program with a new relationship model that provides benefit to the Synod and the social service agency, and/or develop and recommend other solutions.
- Recommend appropriate changes to the LCMS Bylaws, as needed.
- Ensure that all recommendations maintain the important relationships with the agencies that are recognized by the LCMS, foster the mission and ministry of the church, engage in program activity that is in harmony with programs of the Synod, and respect and not act contrary to the doctrine and practice of the Synod.

and be it further

*Resolved*, That the task force begin work immediately following this convention, and that the members of this task force be the Secretary of the Synod, the Chief Mission Officer, the Chief Administrative Officer, the executive director of the Office of National Mission, the director of the RSO program, a representative from the Office of the President, a representative of the Council of Presidents appointed by its chairman, and the chief executive officers of two or more RSOs selected by the task force; and be it further

*Resolved*, That the task force engage with Concordia Plan Services and the Lutheran Church Extension Fund, as well as other entities and RSOs from each of the five regions of the Synod; and be it finally

*Resolved*, That the task force make its first report and recommendations to the Synod Board of Directors and the President of the Synod by August 1, 2018, with a final report, recommendations, and possible bylaw changes to be presented to the 2019 LCMS convention.

**Action:** Adopted (9)

(During discussion, a motion to amend the resolution by adding a clinical pastoral educated chaplain to the membership of the proposed task force was, after response by the committee, withdrawn. When the assembly indicated it was ready to vote, Res. 4-03B was adopted as presented [Yes: 742; No: 57].)

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## To Appeal to the LCMS Congregations, Workers, and Institutions within Christian Freedom and for Love's Sake to Retain a Common Order of Service for the Lord's Supper

### RESOLUTION 4-04A

#### Overtures 4-14–15 (CW, pp. 333–334)

WHEREAS, The Lutheran Church has long heeded the Apostle's injunction that all things be done decently and in order (1 Cor. 14) by joyfully and freely receiving the Church's historic order of Divine Service (service of Holy Communion) as a precious gift from previous generations of Christians by which the Word of God is not bound but given free course that it may be proclaimed to the joy and edifying of Christ's holy people; and

WHEREAS, The Lutheran Church confesses that it suffices for the true unity of the Christian Church that the Gospel be preached in conformity with a pure understanding of it and the sacraments administered in accordance with the divine Word (see AC VII 2); and

WHEREAS, It is simply not necessary for the true unity of the Christian Church that ceremonies instituted by human custom should be observed uniformly in all places (see AC VII 3); and

WHEREAS, The Lutheran reformers nevertheless protested ardently that they had by no means allowed the Mass, that is, the Divine Service (service of Holy Communion), to be abolished, but

rather observed it with the customary ceremonies with even greater reverence than their opponents (see AC XXIV 1 and Ap XXIV 1); and

WHEREAS, The Lutheran reformers could insist that those church usages that have been established by human authority ought to be observed, provided they could be observed without sin and without the erroneous opinion that they justified (see AC XV) for the sake of training the unlearned in the faith (see AC XXIV 3); and

WHEREAS, The reformers rejected the notion that humanly instituted ceremonies are in and of themselves divine worship or a part of it (see FC Ep X 3); and

WHEREAS, The Lutheran reformers confess that the churches of God in every locality and age have authority to order such ceremonies in ways that are fitting and profitable for the building up of the community in the faith (FC Ep X 4); and

WHEREAS, All frivolity and offense are to be carefully avoided in this regard so that the weak in faith are not scandalized (FC Ep X 5); and

WHEREAS, That no church should condemn another because one has less or more external ceremonies not commanded by God (FC Ep X 7 and Negative Theses); and

WHEREAS, The reformers also authored church orders, such as the *Church Order for Braunschweig-Wolfenbüttel*, recently published in English by CPH (2015), which show how evangelical freedom may fruitfully be joined with a grateful reception and creative appropriation of the Church's living liturgical and hymnological heritage; and

WHEREAS, The church orders evidenced variation in the details of the humanly established ceremonies from place to place, yet all within the order received from previous generations; and

WHEREAS, This received order provides in a remarkable way for the whole counsel of God to be set before the congregation in a weekly and yearly pattern that delivers the riches of Christ to His Bride, balancing both what changes weekly or seasonally (the "Proper") with the stability of a framework that remains largely constant (the "Ordinary"); and

WHEREAS, The LCMS Constitution Art. III 7 states, "The Synod, under Scripture and the Lutheran Confessions shall— . . . Encourage congregations to strive for uniformity in church practice, but also to develop an appreciation of a variety of responsible practices and customs which are in harmony with our common confession of faith"; therefore be it

*Resolved*, That the LCMS in convention appeal to the congregations of the Synod for love's sake (Philemon 9), when celebrating the Lord's Supper, to regularly use these basic components of the Order of Service (*Ordo*): to gather in the triune name, confess our sins and receive Absolution, praise the blessed Trinity, attend to the reading and the proclamation of God's Holy Word, confess our faith using the historic creeds, offer prayers for all people according to their needs including praying the Lord's Prayer, celebrate the Lord's Supper with Christ's own words, and then depart with God's blessing to send us forth as His forgiven children and witnesses to His grace; and be it further

*Resolved*, That the LCMS in convention appeal to the congregations of the Synod to rejoice in the freedom of instrumentation, style, and sequence within this basic framework; and be it further

*Resolved*, That the LCMS in convention appeal to the congregations of the Synod to remember and consider for use the richness of the biblical canticles (for example, the *Kyrie*, *Gloria in Excelsis*, *Sanctus*, *Agnus Dei*, and *Nunc Dimittis*); and be it further

*Resolved*, That the LCMS in convention appeal to the congregations of the Synod to reaffirm Synod's Constitution Art. VI 4, in which we willingly agree to the "exclusive use of doctrinally pure agenda, hymnbooks, and catechisms in church and school" in all worship services; and be it further

*Resolved*, That the LCMS in convention appeal to the pastors and other worship leaders of the Synod to make a rich and full use of the Church's liturgies, "psalms and hymns and spiritual songs" (Col. 3:16); and be it further

*Resolved*, That the LCMS in convention appeal to the educational institutions of the Synod to educate and form students in the riches of the Church's liturgies, "psalms and hymns and spiritual songs" (Col. 3:16); and be it further

*Resolved*, That the LCMS in convention appeal to our congregations and workers to welcome and encourage the development and use of new hymns, spiritual songs, and liturgical settings which continually are called forth by the Holy Spirit, not as a supplanting to what has come before, but as a supplement to it, its living growth; and be it finally

*Resolved*, That the LCMS in convention appeal to the circuits and districts of the Synod and the Council of Presidents to engage in full and open discussion in the next triennium of how this spirit of unity and freedom is put into practice in our walk together, and that the District Presidents would encourage the implementation of the spirit of unity and freedom expressed in this resolution and report back to the 2019 convention.

**Action:** Adopted (9)

(During discussion, a proposed amendment was accepted as a friendly amendment by the committee to add the phrase "including praying the Lord's Prayer" in the first resolve paragraph after the word "needs." An amendment was also proposed to replace the first resolve paragraph with the first resolve paragraph from the original Res. 4-04 printed on pages 64–66 in the pre-convention issue of *Today's Business*. After discussion, the proposed amendment was withdrawn. When the chair asked whether the assembly was ready to vote on the resolution, debate was ended [Yes: 726; No: 192] and Res. 4-04A was adopted as changed [Yes: 795; No: 146].)

.....

## To Continue and Expand the Koinonia Project

### RESOLUTION 4-05A

#### Overture 4-01, 4-30 (CW, pp. 329, 339-340)

WHEREAS, The Constitution of the Synod (Article XI B 3) enjoins the President to "conscientiously use all means at his command to promote and maintain unity of doctrine and practice in all the districts of the Synod"; and

WHEREAS, The goals of the Koinonia Project are laudable and are goals for which we fervently pray; and

WHEREAS, A framework has been established in the Koinonia Project concept paper, which can be found on the Synod website (<http://www.lcms.org/Document.fdoc?src=lcm&id=884>); and

WHEREAS, The Koinonia Project has been developing since 2010 and is ongoing; and

WHEREAS, True *koinonia* is God's gift, whole and complete in the Lord Jesus; our work is to study the Word of God together, because that is where God gives His gift of *koinonia* in Christ as the Holy Spirit works through the Gospel purely preached and the Sacraments rightly administered (Ap VII and VIII); and

WHEREAS, The 2013 Synod convention directed to expand the Koinonia Project by directing the Council of Presidents to engage in the Koinonia Project (2013 Res. 3-01A); and

WHEREAS, The Council of Presidents for the 2013–2016 triennium have engaged in and benefited from the Koinonia Project; and

WHEREAS, Some districts and circuits have employed the Koinonia Project with positive results; and

WHEREAS, It would be desirable if the Koinonia Project were developed to be broader and deeper across the Synod, with the prayer that there be a cultural shift toward more open and honest discussion under the Word of God, and that more resources be developed; therefore be it

*Resolved*, That the Synod in convention assign oversight of the Koinonia Project to the Synod Praesidium (Synod President and Vice-Presidents); and be it further

*Resolved*, That the Council of Presidents continue the Koinonia Project ordinarily at every meeting using study groups chosen by blind draw, and report to the 2019 Synod convention of their progress; and be it further

*Resolved*, That each district president promote the Koinonia Project within his district and include an update on the Koinonia Project in his report to his district in 2018 and in his report to the 2019 Synod convention; and be it finally

*Resolved*, That each member of the Synod and each member of a Synod congregation will follow the principles of the Koinonia Project, namely, that when there is disagreement regarding doctrine and practice the baptized will come together through their unity in Christ to live out that unity as they study the Word of God and pray.

**Action:** Adopted (9)



(During discussion, the committee agreed to a friendly amendment to delete the word “six” before the words “study groups” in the second resolve paragraph. By voice vote, the assembly agreed to end debate on Res. 4-05A, which was then adopted as changed [Yes: 879; No: 40].)

.....

## To Commemorate the 75th Anniversary of *The Lutheran Hymnal*

### RESOLUTION 4-06

#### Overtures 4-12, 4-16 (CW, pp. 332, 334)

WHEREAS, This year 2016 marks the 75th anniversary of the publication of *The Lutheran Hymnal*, which was issued in 1941 by the Intersynodical Committee on Hymnology and Liturgics for the Evangelical Lutheran Synodical Conference of North America; and

WHEREAS, *The Lutheran Hymnal* stands as a reminder and is one of the finest products of the cooperative relationship that united the principal confessional Lutheran church bodies in the United States in the old Synodical Conference; and

WHEREAS, During the four decades in which *The Lutheran Hymnal* served the Synod as its primary hymnal, the Synod experienced unprecedented numerical growth, doubling its size while witnessing the tremendous expansion of its schools and institutions of higher education; and

WHEREAS, The enduring character of *The Lutheran Hymnal* is evidenced by its continued use to the present day and by the incorporation of its beloved texts in *Lutheran Service Book*; and

WHEREAS, *The Lutheran Hymnal* and several of its attendant resources are still in print and available through Concordia Publishing House; therefore be it

*Resolved*, That the 2016 Synod convention commemorate the 75th anniversary of *The Lutheran Hymnal* by giving thanks to God for the liturgical and hymnological treasures of the church contained therein; and be it further

*Resolved*, That The Lutheran Church—Missouri Synod in convention, by adopting this overture/resolution, formally recognize and commemorate the 75th anniversary of *The Lutheran Hymnal*; and be it finally

*Resolved*, That upon adoption of this resolution, the convention stand and sing “God’s Word Is Our Great Heritage” (TLH 283):

God’s Word is our great heritage  
And shall be ours forever;  
To spread its light from age to age  
Shall be our chief endeavor.  
Through life it guides our way,  
In death it is our stay.  
Lord, grant, while worlds endure,  
We keep its teachings pure.  
Throughout all generations. Amen.

**Action:** Adopted (9)

(Res. 4-06 was introduced by the committee and adopted without discussion [Yes: 830; No: 51].)

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# Theology and Church Relations

## To Endorse Altar and Pulpit Fellowship with Lutheran Church in Norway

### RESOLUTION 5-01

Overture 5-01 (CW, pp. 341–342)

#### Preamble

Christianity came to Norway around AD 1000 and became the dominant religion by the 12th century. The 16th-century Reformation had a profound effect on the church in Norway, leading it to sever its ties with Rome. The Lutheran church became the state church of Norway. (To this day, the “state” or “people’s church” continues to receive state support.) In subsequent centuries, Norwegian Lutherans were noted for deep piety and energetic work in missions. The second half of the 20th century, however, marked significant change for the Norwegian state church, most notably an undermining of biblical authority, growing tolerance of theological innovation and false doctrine, growing rejection of Christian moral teachings (e.g., on abortion, sexual behavior), a marked decline of church attendance among the laity, and the decline of mission. In the 21st century, the decay of Norwegian Christianity has become only more evident. Regular church attendance is now below 3 percent of the population, leading to baptism of infants dropping significantly. The Church of Norway itself tolerated departures from biblical teaching and practice, such as abortion, same-sex marriage, universalism, and so forth.

Despite such decline, there are faithful Christians in Norway. One example is The Lutheran Church in Norway (LCN). The LCN is a small, emerging, strongly confessional Lutheran church (presently with three congregations) that is independent of state support. It upholds the complete authority and inerrancy of Holy Scripture and clearly articulates and practices the truth that Christ alone is the world’s Savior from sin, death, and hell. As has been the practice among Scandinavian Lutherans, it subscribes to the three ecumenical creeds, the Small Catechism, and the Augsburg Confession, with the Book of Concord as authoritative for interpreting these documents. The LCN’s purpose is to plant and guide congregations in the true faith.

Its commitment to the Gospel and the Holy Scriptures, and the Confessions, led the LCN, under the leadership of Rev. Torkild Masvie, to request fellowship with the LCMS on March 3, 2011. Doctrinal discussions began in July of that same year, according to the provisions of Bylaw 3.9.5.2.2 (c). Following these visits and discussions (which included LCMS representatives Dr. Albert Coll-

ver, Rev. Dan Gilbert, Dr. Joel Lehenbauer, and Rev. Daniel Preus), on May 16, 2014, the CTCR recommended a recognition of fellowship with the LCN to President Harrison and he declared the same on November 7, 2014. A protocol agreement between the two churches was signed on March 7, 2015. On January 17, 2016, Rev. Torkild Masvie was formally installed as Provisional Bishop of the Lutheran Church in Norway at the first official convention of the LCN.

WHEREAS, There is a severe decline of biblical and confessional teaching and life among Norwegian Christianity; and

WHEREAS, By God’s grace, the LCN traces its history to the Lutheran Reformation’s acceptance in Norway and continues to believe, teach, and confess the saving Gospel of justification by grace through faith in Christ alone and is fully committed to the sole authority of Holy Scripture in the church’s teaching and life; and

WHEREAS, By God’s grace, the LCN boldly proclaims God’s holy Law and His saving Gospel, seeking to uphold the scriptural truth about abortion, abortifacients, and same-sex marriage, while promoting the glorious truth of Christ’s saving work for all the world; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS), in obedience to God’s Word and the Lutheran Confessions, enjoys church fellowship with many other Lutheran churches throughout the world and endeavors to seek out other Lutheran churches that believe, teach, and confess the same true faith; and



Committee 5 Chairman Scott Murray



WHEREAS, The LCN has for several years enjoyed altar and pulpit fellowship with the Evangelical Lutheran Church of Latvia, a partner church of the LCMS; and

WHEREAS, While living in the United States, the Rev. Torkild Masvie (now bishop of LCN) was a member of an LCMS congregation for three years, and LCN leaders and pastors have enjoyed a working relationship in theological education with numerous LCMS leaders, teachers, and lecturers; and

WHEREAS, The LCN was established as an independent Lutheran church in 2006 and subsequently requested formal church fellowship discussions with the LCMS; and

WHEREAS, Representatives of the LCMS conducted several formal visits to the LCN, and LCN representatives have, in turn, visited the LCMS; and

WHEREAS, After visits, correspondence, and thorough consideration, the LCMS representatives concluded that there is complete agreement between our two churches in doctrine and practice and therefore no obstacle to altar and pulpit fellowship; and

WHEREAS, At its 2010 convention the Synod adopted Res. 3-04A “To Amend Bylaw 3.9.6.2.2 re Altar and Pulpit Fellowship with Small, Formative, or Emerging Confessional Churches,” which recognizes that in certain cases a streamlined approach to altar and pulpit fellowship with such emerging churches would be beneficial; and

WHEREAS, Bylaw 3.9.5.2.2 (c) now provides:

When a small, formative, emerging confessional Lutheran church body (identified as such by the President of the Synod as chief ecumenical officer) requests recognition of altar and pulpit fellowship with the Synod, after consultation with the Praesidium and approval by the commission, such recognition may be declared by the President of the Synod subject to the endorsement of the subsequent Synod convention.

and

WHEREAS, At its May 2014 meeting, the CTCR formally recommended church fellowship with the LCN to the President of Synod; and

WHEREAS, President Harrison declared fellowship on November 7, 2014, after consultation with the Praesidium; and

WHEREAS, Necessary protocol documents guiding interactions between the LCMS and the LCN have been adopted; therefore be it

*Resolved*, That we acknowledge with gratitude the unity of confession that has been given to the LCMS and the LCN under the guidance of the Holy Spirit; and be it further

*Resolved*, That we give thanks that, despite significant cultural and ecclesial challenges, God, by His grace, has equipped and prepared the LCN to give a faithful, confessional Lutheran witness in Norway; and be it further

*Resolved*, That we give thanks to God that doctrinal discussions between official representatives of the LCMS and the LCN have

revealed that complete agreement exists between our two churches in doctrine and practice; and be it further

*Resolved*, That this convention endorse the Synod President’s declaration of altar and pulpit fellowship between the LCMS and the LCN; and be it further

*Resolved*, That we pray for God’s blessings in the coming years on our agreement in the confession of the Gospel that we enjoy as partner churches, and for the blessing of the Lord upon the members and leaders of the Lutheran Church of Norway; and be it finally

*Resolved*, That in celebration and thanksgiving of this partnership in the Gospel, the convention assembly signify its approval by rising and singing the Common Doxology.

**Action:** Adopted (3)

(Debate was ended after brief discussion, and Res. 5-01 was adopted by voice vote [announced unanimous by the chair].)

## To Endorse Altar and Pulpit Fellowship with Lutheran Church of Uruguay

### RESOLUTION 5-02

Overture 5-02 (CW, pp. 342–343)

#### Preamble

Christianity came to Latin (or South) America through the work of Spanish missionaries, beginning in the late 15th century. The evangelization of the region where Uruguay is now located followed the entry of the first Spaniards there in 1624. In 1830, Roman Catholicism became the official religion of Uruguay. About a century later, Uruguay became one of the first Latin American countries to formally separate church and state in 1917. Today, Uruguay is one of the most secular countries in all of Latin America. Less than 60 percent of the population identifies itself as Christian (under 50 percent identify as Roman Catholic and slightly more than 10 percent as Protestant—with over 40 percent of the population religiously unaffiliated, atheist/agnostic, or another religion).

A small Lutheran presence in Uruguay was established in 1936 through the efforts of Lutherans in Argentina. Since that time, the Evangelical Lutheran Church of Argentina (IELA) and the Evangelical Lutheran Church of Brazil (IELB)—both The Lutheran Church—Missouri Synod (LCMS) partner churches and members of the International Lutheran Council—provided pastors to work with the small Lutheran community in Montevideo, establishing St. Paul [San Pablo] Lutheran Church and St. Paul Lutheran School. The LCMS provided financial support for these efforts as early as 1945. The ministry of the school has consistently borne fruit, with about 90 percent of the members of the Lutheran Church in Uruguay (LCU) having attended. In 1998, the congregation became a member of the IELB and in 2004 formed an independent synod, The Lutheran Church of Uruguay (LCU). While there is only one congregation, this small, emerging, confessional Lutheran church has called not only a pastor for its single congregation, Rev. André Luiz Müller (the principal pastor for the LCU), but also a pastor



for evangelism and mission, another for school chaplaincy, and a fourth for school administration. The LCU's educational ministry is widely respected in Uruguay, and the LCU's vision is to continue that tradition of educational excellence and the evangelistic priorities of its school. Its long-term intention is to establish the first-ever Lutheran university in Spanish-speaking Latin America.

The LCU formally requested fellowship with the LCMS in December 2015. The LCU is in fellowship with the IELA and IELB—both of which strongly urge the LCMS to recognize that fellowship exists with these brothers and sisters in Christ in Uruguay. LCMS leaders have visited the LCU and examined its doctrine and practice, its doctrinal statements, and its constitution, finding full agreement with our own teaching and practice. Doctrinal discussions were conducted according to the provisions of Bylaw 3.9.5.2.2 (c). Following these visits and discussions, on December 11, 2015, the Commission on Theology and Church Relations (CTCR) recommended recognition of fellowship with the LCU to President Harrison. He formally declared fellowship on January 6, 2016.

WHEREAS, There is great need for the pure proclamation of the Gospel in Uruguay, as there is throughout the world; and

WHEREAS, By God's grace, the LCU believes, teaches, and confesses the saving Gospel of justification by grace through faith in Christ alone and is fully committed to the sole authority of Holy Scripture in the Church's teaching and life; and

WHEREAS, By God's grace, the LCU, though small, has established a strong, faithful ministry of outreach through its Lutheran school and envisions a vigorous expansion of that educational outreach through the establishment of a Lutheran university in Uruguay; and

WHEREAS, The LCMS, in obedience to God's Word and the Lutheran Confessions, enjoys church fellowship with many other Lutheran churches throughout the world and endeavors to seek out other Lutheran churches that believe, teach, and confess the same true faith; and

WHEREAS, The LCU has for some time enjoyed altar and pulpit fellowship with the IELA and the IELB, partner churches of the LCMS; and

WHEREAS, The LCU was established as an independent Lutheran church in 2004 and requested formal church fellowship discussions with the LCMS; and

WHEREAS, Representatives of the LCMS visited the LCU and witnessed its work and examined its teaching; and

WHEREAS, After this visit, correspondence, and further consideration, LCMS representatives concluded that there is complete agreement between our two churches in doctrine and practice and therefore no obstacle to altar and pulpit fellowship; and

WHEREAS, At its 2010 convention, the Synod adopted Res. 3-04A "To Amend Bylaw 3.9.6.2.2 re Altar and Pulpit Fellowship with Small, Formative, or Emerging Confessional Churches," which recognizes that in certain cases a streamlined approach to altar and pulpit fellowship with such emerging churches would be beneficial; and

WHEREAS, Bylaw 3.9.5.2.2 (c) now provides:

When a small, formative, emerging confessional Lutheran church body (identified as such by the President of the Synod as chief ecumenical officer) requests recognition of altar and pulpit fellowship with the Synod, after consultation with the Praesidium and approval by the commission, such recognition may be declared by the President of the Synod subject to the endorsement of the subsequent Synod convention.

and

WHEREAS, At its December 2015 meeting, the CTCR formally recommended church fellowship with the LCU to the Synod President; and

WHEREAS, President Harrison declared fellowship on January 6, 2016, after consultation with the Praesidium; and

WHEREAS, Necessary protocol documents guiding interactions between the LCMS and the LCU have been adopted; therefore be it

*Resolved*, That we acknowledge with gratitude the unity of confession that has been given to the LCMS and the LCU under the guidance of the Holy Spirit; and be it further

*Resolved*, That we give thanks that God has equipped and prepared the LCU to give a faithful, confessional Lutheran witness in Uruguay; and be it further

*Resolved*, That we give thanks to God that discussions between official representatives of the LCMS and the LCU have revealed that complete agreement exists between our two churches in doctrine and practice; and be it further

*Resolved*, That this convention endorse the President of Synod's declaration of altar and pulpit fellowship between the LCMS and the LCU; and be it further

*Resolved*, That we pray for God's blessings in the coming years on our agreement in the confession of the Gospel that we enjoy as partner churches, and for the blessing of the Lord upon the members and leaders of the LCU; and be it finally

*Resolved*, That in celebration and thanksgiving of this partnership in the Gospel, the convention assembly signify its approval by rising and singing the Common Doxology.

**Action:** Adopted (3)

(Res. 5-02 was adopted without discussion by voice vote [announced unanimous by the chair].)

## To Recognize Iglesia Luterana en Guatemala as a Self-Governing Partner Church

### RESOLUTION 5-03

Overture 5-03 (CW, p. 343)

WHEREAS, In 1986, The Lutheran Church—Missouri Synod (LCMS) Board for Mission Services (BFMS) for all intents and pur-

poses turned over the Synod's property and mission in Guatemala to its indigenous Lutheran church, the Iglesia Luterana en Guatemala ("The Lutheran Church in Guatemala"); and

WHEREAS, The aforementioned action by the BFMS for all practical purposes established the Iglesia Luterana en Guatemala as a self-governing partner church; and

WHEREAS, For the entire time period since the aforementioned action by the BFMS, the Synod has in practice effectively interacted with and recognized the Iglesia Luterana en Guatemala as a self-governing partner church, despite the fact that the Synod did not formally confer this status upon the Iglesia Luterana en Guatemala by a convention resolution; and

WHEREAS, Rev. Abdiel Orozco, president of the Iglesia Luterana en Guatemala, in conversations with the Synod leadership and in a November 4, 2015, letter addressed to the director of church relations, has confirmed the church's desire to have this oversight rectified and to receive formal recognition of its status as a self-governing partner church under LCMS Bylaws; and

WHEREAS, The Iglesia Luterana en Guatemala has committed itself to be faithful to the inerrant Scriptures and has subscribed without reservation to the writings of the Book of Concord; and

WHEREAS, The Iglesia Luterana en Guatemala seeks in every way to be and remain a scripturally faithful, confessional Lutheran church body; and

WHEREAS, 2013 Bylaw 3.9.5.2.2 (d) states:

When a mission of the Synod applies for formal recognition as a self-governing partner church, such recognition shall be proposed at convention of the Synod by the Board for International Mission with the approval of the commission [Commission on Theology and Church Relations].

and

WHEREAS, In compliance with 2013 Bylaw 3.9.5.2.2 (d), the Board for International Mission has requested and received the approval of the CTCR to propose to the 2016 LCMS convention that the Iglesia Luterana en Guatemala be recognized as a self-governing partner church; and

WHEREAS, Appropriate protocol documents guiding interactions between the LCMS and the Iglesia Luterana en Guatemala have been developed; therefore be it

*Resolved*, That the LCMS formally recognize the Iglesia Luterana en Guatemala as a self-governing partner church; and be it further

*Resolved*, That the LCMS give thanks to God for the efforts of its missionaries and Guatemalan national pastors of the Iglesia Luterana en Guatemala; and be it further

*Resolved*, That the LCMS give thanks that God, by His grace, has equipped and prepared the members of the Iglesia Luterana en Guatemala to give a faithful, confessional Lutheran witness in Guatemala; and be it further

*Resolved*, That we give thanks for the growth of this former "daughter church" of the LCMS and its ongoing vitality as a self-governing Lutheran church body; and be it further

*Resolved*, That we acknowledge with gratitude the unity of confession that has been given to our churches under the guidance of the Holy Spirit; and be it further

*Resolved*, That we pray for God's blessings in the coming years on our agreement in the confession of the Gospel that we enjoy as partner churches, and for the blessing of the Lord upon the members and leaders of the Iglesia Luterana en Guatemala; and be it finally

*Resolved*, That in celebration and thanksgiving of this partnership in the Gospel, the 2016 LCMS convention assembly signify its approval by rising and singing the Common Doxology.

**Action:** Adopted (3)

(Res. 5-03, bundled with two similar resolutions, 5-04 and 5-05, into one action, was adopted after brief debate [the vote announced unanimous by the chair].)

## To Recognize Iglesia Luterana de Venezuela as a Self-Governing Partner Church

### RESOLUTION 5-04

#### Overture 5-04 (CW, pp. 343–344)

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) Board for Mission Services (BFMS) for all intents and purposes turned over the Synod's property and mission in Venezuela to its indigenous Lutheran church, the Iglesia Luterana de Venezuela ("The Lutheran Church of Venezuela"); and

WHEREAS, The aforementioned action by the BFMS for all practical purposes established the Iglesia Luterana de Venezuela as a self-governing partner church; and

WHEREAS, For the entire time period since the aforementioned action by the BFMS, the Synod has in practice effectively interacted with and recognized the Iglesia Luterana de Venezuela as a self-governing partner church, despite the fact that the Synod did not formally confer this status upon the Iglesia Luterana de Venezuela by convention resolution; and

WHEREAS, Rev. J. Elías Lozano, president of the Iglesia Luterana de Venezuela, in conversations with the Synod leadership has confirmed the church's desire to have this oversight rectified and to receive formal recognition of its status as a self-governing partner church under LCMS bylaws; and

WHEREAS, The Iglesia Luterana de Venezuela has committed itself to be faithful to the inerrant Scriptures and has subscribed without reservation to the writings of the Book of Concord; and

WHEREAS, The Iglesia Luterana de Venezuela seeks in every way to be and remain a scripturally faithful, confessional Lutheran church body; and

WHEREAS, 2013 Bylaw 3.9.5.2.2 (d) states:

When a mission of the Synod applies for formal recognition as a self-governing partner church, such recognition

shall be proposed at convention of the Synod by the Board for International Mission with the approval of the commission [Commission on Theology and Church Relations].

and

WHEREAS, In compliance with 2013 Bylaw 3.9.5.2.2 (d), the Board for International Mission has requested and received the approval of the CTCR to propose to the 2016 LCMS convention that the Iglesia Luterana de Venezuela be recognized as a self-governing partner church; and

WHEREAS, Appropriate protocol documents guiding interactions between the LCMS and the Iglesia Luterana de Venezuela have been developed; therefore be it

*Resolved*, That the LCMS formally recognize the Iglesia Luterana de Venezuela as a self-governing partner church; and be it further

*Resolved*, That the LCMS give thanks to God for the efforts of its missionaries and Venezuelan national pastors of the Iglesia Luterana de Venezuela; and be it further

*Resolved*, That the LCMS give thanks that God, by His grace, has equipped and prepared the members of the Iglesia Luterana de Venezuela to give a faithful, confessional Lutheran witness in Venezuela; and be it further

*Resolved*, That we give thanks for the growth of this former “daughter church” of the LCMS and its ongoing vitality as a self-governing Lutheran church body; and be it further

*Resolved*, That we acknowledge with gratitude the unity of confession that has been given to our churches under the guidance of the Holy Spirit; and be it further

*Resolved*, That we pray for God’s blessings in the coming years on our agreement in the confession of the Gospel that we enjoy as partner churches, and for the blessing of the Lord upon the members and leaders of the Iglesia Luterana de Venezuela; and be it finally

*Resolved*, That in celebration and thanksgiving of this partnership in the Gospel, the 2016 LCMS convention assembly signify its approval by rising and singing the Common Doxology.

**Action:** Adopted (3)

(Res. 5-04, bundled with two similar resolutions, 5-03 and 5-05, into one action, was adopted after brief debate [the vote announced unanimous by the chair].)

## To Recognize Evangelical Lutheran Church in Almaty and the District of Almaty—Republic of Kazakhstan as a Self-Governing Partner Church

### RESOLUTION 5-05

Overture 5-05 (CW, p. 344)

#### Preamble

The Evangelical Lutheran Church in Almaty and the District of Almaty—Republic of Kazakhstan (ELC-RK) traces its origin to the efforts of LCMS missionaries. Rev. Alexander Burtsev, ELC-RK president and pastor of Sts. Peter and Paul Lutheran Church in Almaty, in a November 11, 2015, letter stated:

The Missouri Synod sent her first missionary to Kazakhstan in 1994. For the past 21 years, the Missouri Synod has operated the mission work in Kazakhstan. We are very grateful for the work of the Missouri Synod and appreciate her as our mother. Due to the changing laws in Kazakhstan, it is difficult if not impossible for an American missionary to do work in Kazakhstan. The best we can hope is for people from the Missouri Synod to drop in now and then. Yet this sort of arrangement is not the best for the day-to-day operations of a church.

Currently, the Evangelical Lutheran Church in Kazakhstan is not a legal entity within Kazakhstan, and likely cannot be so for some time. Our church has five congregations legally registered with the government. ... The five congregations, while not legally recognized as a church body in Kazakhstan, have banded together under an agreement to function as a church body. In total, we have approximately 500 members.

We should request that the Missouri Synod recognize the ELC-RK to be recognized as a self-governing church. ...

If possible, we would like you to bring the recognition of the Evangelical Lutheran Church (ELC) as a “self-governing church” before your Synod convention in July 2016.

WHEREAS, The ELC-RK has committed itself to be faithful to the inerrant Scriptures and has subscribed without reservation to the writings of the Book of Concord; and

WHEREAS, The ELC-RK seeks in every way to be and remain a scripturally faithful, confessional Lutheran church body; and

WHEREAS, The ELC-RK is established as an independent Lutheran church and has shared its Agreement on Spiritual Unity, Partnership, and Collaboration of Churches and a representative example of an ELC-RK congregation’s Articles of Association with The Lutheran Church—Missouri Synod (LCMS) leadership; and

WHEREAS, Rev. Alexander Burtsev, ELC-RK president, in conversation with Synod leadership and in his November 2015 letter, has confirmed the church’s desire to receive formal recognition of its status as a self-governing partner church under LCMS bylaws; and

WHEREAS, 2013 Bylaw 3.9.5.2.2 (d) states:

When a mission of the Synod applies for formal recognition as a self-governing partner church, such recognition shall be proposed at convention of the Synod by the Board for International Mission with the approval of the commission.

and

WHEREAS, In compliance with 2013 Bylaw 3.9.5.2.2 (d), the Board for International Mission has requested and received the approval of the CTRC to propose to the 2016 LCMS convention that the Evangelical Lutheran Church in Kazakhstan be recognized as a self-governing partner church; and

WHEREAS, Appropriate protocol documents guiding interactions between the LCMS and the ELC-RK have been developed; therefore be it

*Resolved*, That the LCMS formally recognize the ELC-RK as a self-governing partner church; and be it further

*Resolved*, That the LCMS give thanks to God for the efforts of its missionaries and Kazakhstani national pastors of the ELC-RK; and be it further

*Resolved*, That the LCMS give thanks that God, by His grace, has equipped and prepared the members of the ELC-RK to give a faithful, confessional Lutheran witness in Kazakhstan; and be it further

*Resolved*, That we give thanks for the growth of this “daughter church” of the LCMS and its establishment as a self-governing Lutheran church body; and be it further

*Resolved*, That we acknowledge with gratitude the unity of confession that has been given to our churches under the guidance of the Holy Spirit; and be it further

*Resolved*, That we pray for God’s blessings in the coming years on our agreement in the confession of the Gospel that we enjoy as partner churches, and for the blessing of the Lord upon the members and leaders of the ELC-RK; and be it finally

*Resolved*, That in celebration and thanksgiving of this partnership in the Gospel, the 2016 LCMS convention assembly signify its approval by rising and singing the Common Doxology.

**Action:** Adopted (3)

(Res. 5-05, bundled with two similar resolutions, 5-03 and 5-04, into one action, was adopted after brief debate [the vote announced unanimous by the chair].)

## To Recognize Evangelical Lutheran Church of the Republic of Chile as a Partner Church

### RESOLUTION 5-06

**Report R11 (CW, pp. 66–73); President’s Report, Part 2 (TB, pp. 21–31)**

WHEREAS, The Evangelical Lutheran Church of Argentina, a partner of The Lutheran Church—Missouri Synod (LCMS) since 1896, began mission work in Chile in 1954; and

WHEREAS, The Evangelical Lutheran Church of the Republic of Chile (IELCHI) became an independent church in 1992; and

WHEREAS, The IELCHI is a daughter church of the Evangelical Lutheran Church of Argentina and shares the same doctrine and commitment to the Holy Scriptures and the Book of Concord as the LCMS; and

WHEREAS, The LCMS has been working with the IELCHI since her inception; and

WHEREAS, The IELCHI requested that the LCMS recognize her as a partner church, and such recognition has been approved by the CTRC according to Bylaw 3.9.5.2.2 (b): “Such recognition shall be proposed at a convention of the Synod only after the approval of the commission”;

therefore be it

*Resolved*, That the LCMS in convention recognize the IELCHI as a partner church; and be it further

*Resolved*, That the LCMS give thanks to God for the work of the Evangelical Lutheran Church of Argentina, our partner church, for the mission work done in Chile that resulted in the creation of the IELCHI; and be it further

*Resolved*, That we acknowledge with gratitude the unity of confession that has been given to the Evangelical Lutheran Church of Argentina, the Evangelical Lutheran Church of the Republic of Chile, and the LCMS under the guidance of the Holy Spirit; and be it further

*Resolved*, That we pray for God’s blessings in the coming years of agreement in the confession of the Gospel, and for the blessing of the Lord upon the members and leaders of the IELCHI; and be it finally

*Resolved*, That in celebration and thanksgiving of this partnership in the Gospel, the 2016 LCMS convention assembly signify its approval by rising and singing the Common Doxology.

**Action:** Adopted (3)

(After Res. 5-06 was adopted by voice vote without discussion, the assembly fulfilled the resolve that was common to all of the foregoing resolutions by singing the Common Doxology.)



# To Affirm and Encourage Work of the International Lutheran Council

## RESOLUTION 5-07

Report R1.3 (CW, p. 52)

### Preamble

The International Lutheran Council (ILC) is a worldwide association of established confessional Lutheran church bodies that proclaim the Gospel of Jesus Christ on the basis of an unconditional commitment to the Holy Scriptures as the inspired and infallible Word of God and to the Lutheran Confessions contained in the Book of Concord as the true and faithful exposition of the Word of God.

The origins of the ILC can be traced to a meeting of leaders of confessional Lutheran churches in Uelzen, Germany, in July 1952. A second meeting was held in 1959 in Oakland, California, to discuss the topic “The Fellowship between Our Churches.” This was followed in 1963 by a third meeting in Cambridge, England, where the name “International Lutheran Theological Conference” was chosen for these informal international gatherings. During the next three decades, eleven more informal gatherings of the heads of confessional Lutheran churches took place. The ILC as a council of church bodies officially came into existence in 1993 in Antigua, Guatemala, with the adoption of a constitution by representatives from Lutheran church bodies from all six continents.

Serving as officers of the ILC are a chairman, a vice-chairman, and a secretary. An executive committee made up of the officers and one representative from each of its five world areas (Africa, Asia, Europe, Latin America, and North America) is responsible for implementing the objectives of the ILC. An executive secretary, working under the general supervision of the executive committee, is responsible for implementing the objectives of the ILC (see <http://ilc-online.org/about-us/>). Member church bodies contribute, on an annual basis, financial support (based on their baptized membership and the GNP of the country in which it exists) for the costs of operating the ILC. The council has 35 participating church bodies. Meetings of the ILC take place on the basis of a three-year cycle—in year one, regional meetings take place; in year two, the entire council meets in conference; and in year three, a conference of representatives from each of the ILC seminaries is held.

The ILC is proving to be a popular refuge for confessional Lutheran churches worldwide that seek to maintain their biblical and confessional identity, teaching, and practice within the context of a global Lutheran community that has few such forums. In addition to its existing 35 members, more than twenty additional church bodies have emerged in the last few years to express an interest in ILC membership.

WHEREAS, The majority of growing Lutheran churches are found in the “Global South” (e.g., Ethiopia and Madagascar), and the era of ethnocentric and paternalistic missions having passed, the ILC provides great opportunity for mutual encouragement for the sake of the Gospel; and

WHEREAS, The ILC is the primary forum for interchurch relations among The Lutheran Church—Missouri Synod (LCMS) and her partners; and

WHEREAS, The LCMS, in obedience to God’s Word and the Lutheran Confessions, desires to engage other confessional Lutheran church bodies around the world as an equal partner; and

WHEREAS, The ILC is a growing forum for the equal participation of Lutheran partners around the world; and

WHEREAS, God’s Word would have us “be united in the same mind and the same judgment” (1 Cor. 1:10); and

WHEREAS, “Unity should be nourished by mutual offices” (Ap V 3); therefore be it

*Resolved*, That the LCMS give thanks for the many blessings that the ILC is bringing to the confessional Lutheran world for the sake of the Gospel and urge the members of the LCMS to support the ILC with their prayers; and be it further

*Resolved*, That we urge all organs of the Synod, especially the Office of the President and the Commission on Theology and Church Relations, to continue and increase their support of the ILC; and be it finally

*Resolved*, That we give thanks to God for the anticipated additional growth in the membership of the ILC and urge the Synod and its entities to extend all possible aid and support in order to facilitate the ongoing development of the ILC to meet the opportunities presented by its growing membership for the sake of the Gospel throughout the world.

**Action:** Adopted (3)

(Without discussion, Res. 5-07 was adopted by a standing vote.)

# To Commend and Encourage Informal Conversations with Wisconsin Evangelical Lutheran Synod and Evangelical Lutheran Synod

## RESOLUTION 5-08

Report R11 (CW, pp. 66–73)

WHEREAS, The first objective of The Lutheran Church—Missouri Synod (LCMS), under Scripture and the Lutheran Confessions, is to “conserve and promote the unity of the true faith (Eph. 4:3–6; 1 Cor. 1:10), work through its official structure toward fellowship with other Christian church bodies, and provide a united defense against schism, sectarianism (Rom. 16:17), and heresy”; and

WHEREAS, Beginning in 2012, LCMS leaders have met yearly with the Wisconsin Evangelical Lutheran Synod (WELS) and the Evangelical Lutheran Synod (ELS) to discuss such topics as the doctrine of church and ministry, the doctrine of church fellowship, and hermeneutics (biblical interpretation); and

WHEREAS, As reported jointly (<https://www.lcms.org/Document.fdoc?src=lc&id=3864>), the WELS-ELS-LCMS discussions have enabled participants to identify many points of common understanding and practice; to honestly recognize points of difference; and to realize that many assumptions about the teaching and practice of the other churches were false or exaggerated; and

WHEREAS, All the participants in these discussions with the WELS and the ELS agree that (1) though such conversations will likely not in the near future enable altar and pulpit fellowship between our churches because of continuing differences in teaching and practice, they are (2) highly beneficial, have increased the degree of common understanding, and have enabled our churches to encourage one another in faithful confession of the Christian faith and holy living in grateful obedience to the triune God; therefore be it

*Resolved*, That the LCMS in convention give thanks to God for the WELS and the ELS and our joint desire to be faithful confessors of the truth of God's Word; and be it further

*Resolved*, That the LCMS in convention give thanks for the increasingly cordial relationship with these fellow Lutherans and, in particular, for their willingness to send representatives to this convention; and be it finally

*Resolved*, That the LCMS commend the Office of the President and the Commission on Theology and Church Relations for pursuing these opportunities to conserve and promote unity without compromise of God's Word and strongly encourage such discussions to continue.

**Action:** Adopted (6)

(Res. 5-08 was adopted without discussion as presented [Yes: 848; No: 17].)

## To Commend and Encourage Interchurch Conversations with Anglican Church in North America and North American Lutheran Church

### RESOLUTION 5-09

#### Report R11 (CW, pp. 66–73)

WHEREAS, Beginning in 2009, shortly after the establishment of the Anglican Church in North America (ACNA, formed as a result of The Episcopal Church's unscriptural views of biblical authority, creedal dogma, and morality), representatives of The Lutheran Church—Missouri Synod (LCMS) and our Canadian partner, the Lutheran Church—Canada (LCC), have met twice each year with ACNA leaders for a series of cordial and productive discussions; and

WHEREAS, The ACNA-LCC-LCMS discussions have revealed areas of strong agreement (e.g., the ACNA firmly believes and teaches that the Bible is God's Word, that the Creeds rightly confess the Christian faith, and that the moral teachings of the Bible

on matters such as sexuality and marriage are to be upheld) and also areas where our churches have differing traditions and teachings (e.g., the Lord's Supper, the doctrine of ministry), as reported

- in 2012 (<https://blogs.lcms.org/2012/acna-lcms-release-joint-statement>),
- in 2016 (<https://www.lcms.org/Document.fdoc?src=lc&id=3994>),
- and in a joint statement on marriage (<http://www.lcms.org/page.aspx?pid=726&DocID=2384>); and

WHEREAS, Beginning in 2009, after the North American Lutheran Church (NALC) was established (formed largely because of the ELCA's departure from scriptural and confessional teaching in a variety of areas), representatives of the LCMS and our Canadian partner, the LCC, have met twice each year with NALC leaders for a series of cordial and productive discussions; and

WHEREAS, The LCC-LCMS-NALC discussions have revealed areas of strong agreement (e.g., the understanding of the Gospel and the necessity of faith in Christ for salvation, the doctrine and practice of marriage) and also areas where our churches have differing practices (e.g., women in ministry), and have resulted in a joint statement on marriage (together with the ACNA; see <http://www.lcms.org/page.aspx?pid=726&DocID=2384>) and a joint report on the authority of Scripture (which is under consideration by the leaders of the three church bodies); and

WHEREAS, All the participants in these discussions with the ACNA and the NALC agree that (1) though such conversations will likely not in the near future enable altar and pulpit fellowship between our churches because of continuing differences in teaching and practice, they are (2) highly beneficial, have increased the degree of common understanding, and have enabled our churches to encourage each other in faithful confession of the Christian faith and holy living in grateful obedience to the triune God; therefore be it

*Resolved*, That the LCMS in convention give thanks to God for these church bodies and our joint desire to be faithful confessors of the truth of God's Word; and be it further

*Resolved*, That the LCMS in convention give thanks for the increasingly cordial relationship with these fellow Christians and, in particular, for the willingness of the ACNA and the NALC to send representatives to this convention; and be it finally

*Resolved*, That the LCMS commend the Office of the President and the Commission on Theology and Church Relations for pursuing these opportunities to conserve and promote unity without compromise of God's Word and strongly encourage such discussions to continue.

**Action:** Adopted (6)

(After discussion, debate was ended [Yes: 837; No: 24] and Res. 5-09 was adopted as presented [Yes: 901; No: 26].)

# To Commend and Encourage Faithful Teaching of Article on Which Church Stands or Falls

## RESOLUTION 5-10

### President's Report, Part 2 (TB, pp. 21–31)

WHEREAS, “By works of the law no human being will be justified,” but God has given His Son into human flesh, to bear our sin, so that all who believe in Him may be “justified by his grace as a gift, through the redemption that is in Christ Jesus.” (Rom. 3:20–25a; John 3:16–17, 6:40; Acts 10:43; Rom. 5:1; Gal. 2:16, 3:8–11; Titus 3:7); and

WHEREAS, The clear teaching of the Gospel, that we are justified by grace through faith in Christ, was restored with brilliance by the almighty God through the Reformation and is beautifully articulated in the Lutheran Confessions: Augsburg Confession (AC) Article IV; Apology of the AC, Article IV; Smalcald Articles (SA), Article II 13; SC II; Large Catechism (LC) Part II; Formula of Concord (FC) Epitome (Ep)/Solid Declaration (SD) III; and

WHEREAS, This concentration on sinful man and the God who justifies is Lutheranism's greatest contribution for all of Christianity since the doctrine of justification reminds us that sinful man has always defied God and abused and misused His goodness and His gifts—and that the justifying God alone can and does re-create His fallen world by His word of forgiveness; and

WHEREAS, The Gospel of justification is always directly connected to the *external* Word—to the Law in which God speaks *against* me and the Gospel in which He speaks *for* me; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) emphatically holds such teachings on justification by its unreserved acceptance of the Holy Scriptures as the written Word of God and the only rule and norm of faith and of practice and its confession that the entire Book of Concord contains true and unadulterated teachings of Scripture; and

WHEREAS, The LCMS has reiterated with certainty its commitment to this understanding of justification by adopting the *Brief Statement of the Doctrinal Position of the Missouri Synod* in 1932 (“Of Faith in Christ,” chapters 9, 17–19); and

WHEREAS, Justification, as an article of faith, is often described as “the article on which the church stands or falls” because a failure to teach it rightly results in human beings trusting themselves, rather than God, for their salvation; and

WHEREAS, False teaching about justification is a recurring problem (e.g., in popular preachers who favor a how-to theology of successful living, in those who deny the justification of all the world [objective justification], or in those who confuse justification and sanctification) that may lead people to trust in themselves instead of in God, who alone justifies (Rom. 8:33); and

WHEREAS, The Commission on Theology and Church Relations (CTCR) 1983 report *Theses on Justification* (<http://www.lcms.org/Document.fdoc?src=lcm&id=422>) provides helpful clarity about this central teaching of the Christian faith; therefore be it

*Resolved*, That the LCMS reaffirm the centrality of the doctrine of justification for the life of the church and the salvation of individuals; and be it further

*Resolved*, That the LCMS reaffirm that the right teaching of justification requires the proper distinction between Law and Gospel; and be it further

*Resolved*, That the LCMS affirm that the CTCR's *Theses on Justification* is in agreement with Scripture and the Confessions and encourage the Synod to use them as a resource in the study of the doctrine of justification; and be it further

*Resolved*, That the LCMS in convention encourage the study of the doctrine of justification by circuits and congregations as part of the commemoration of the 500th anniversary of the Reformation; and be it finally

*Resolved*, That the LCMS ask the CTCR, in consultation with the seminary faculties, to prepare a biblical and confessional study of the doctrine of justification for use by the congregations and called workers of the LCMS for the 500th anniversary of the Reformation.

**Action:** Adopted (6)

(Res. 5-10 was adopted as presented [Yes: 933; No: 25].)

## To Protect Christian Consciences and Address Conscription of Women

### RESOLUTION 5-11A

#### Overtures 5-29–32 (CW, pp. 354–356)

WHEREAS, On December 3, 2015, United States Secretary of Defense Ashton Carter opened all military occupations and positions to women, including those involving direct combat engagement; and

WHEREAS, On January 1, 2016, implementation of this policy began; and

WHEREAS, This policy was implemented despite significant division over the matter among the general American population, lawmakers, and the military itself; and

WHEREAS, The Marine Corps' request for a partial exemption from the order was denied; and

WHEREAS, On June 14, 2016, the United States Senate voted on Senate Bill 2943 (National Defense Authorization Act for Fiscal Year 2017) which included under “Subtitle H” at Section 591 (Applicability of Military Selective Service Act to Female Citizens and Persons) the following provision: “(b) (1) The duty to register imposed on male citizens and persons residing in the United States by subsection (a) shall apply to female citizens of the United States and female persons residing in the United States who attain the age of 18 years on or after January 1, 2018,” which provision and bill must yet be reconciled with H.R. 4909 by the same name (National Defense Authorization Act for Fiscal Year 2017); and

WHEREAS, If passed, this legislation would require women 18 years of age on or after January 1, 2018, to register for selective service and a possible draft, as the primary rationale provided by the U.S. Supreme Court in allowing women to be excluded from the draft was their ineligibility to serve in a combat capacity (*Rostker v. Goldberg*); and

WHEREAS, The U.S. Supreme Court ruled on March 8, 1971, that “the exemption for those who oppose ‘participation in war in any form’ applies to those who oppose participating in all war and not to those who object to participation in a particular war only, even if the latter objection is religious in character” (*Gillette v. United States* [401 U.S. 437 (1971)]), to the effect that the United States does not allow for *selective* conscientious objection (e.g., for a specific war deemed unjust); and

WHEREAS, Christians are to be subject to governing authorities (Rom. 13; 1 Peter 2; Fourth Commandment LC and SC; AC XVI) while remaining obedient to God whenever human authority seeks to require us to act contrary to our conscience-bound convictions regarding God’s Word and will (Acts 5:29; Fourth Commandment LC and SC; AC XVI); and

WHEREAS, Biblical objections to women being required to serve in the military in general or to serve in combat positions in particular have been voiced by many Christians, including members of The Lutheran Church—Missouri Synod (LCMS), based on scriptural concerns such as the complementary yet ordered relationship between man and woman (Gen. 1–2; 1 Cor. 11); women as God’s vessel for bearing life (Gen. 3:20); the requirement given to husbands, not wives, to love and honor in a manner that emulates the sacrifice of Christ for His Bride, the Church (Eph. 5; 1 Peter 3:7; see also Luther’s work “Whether Soldiers, Too, Can Be Saved” [AE 46, pp. 87–135]); and the Scripture’s teaching on marriage, family, and vocation (Prov. 31:10–31; Titus 2:3–5; etc.); and

WHEREAS, That which a Christian woman may do voluntarily in her Christian freedom (Gal. 5:1) must be distinguished from that which a woman is forced to do; and

WHEREAS, Lutheran Christians have a high regard for God’s gifts of human reason and natural law, and take very seriously the many reason-based arguments that have been made (by both Christians and non-Christians) against women serving in combat positions (e.g., the negative impact on the family; the necessary stripping away of modesty to be trained and perform combat functions; physical strength comparisons between men and women in general; other physical and biological differences between men and women; mixed-gender troop performance under combat conditions; etc.); therefore be it

*Resolved*, That the LCMS in convention acknowledge the Department of Defense Instruction 1300.06: Conscientious Objectors (DoDI 1300.06, May 31, 2007), where two classifications for a conscientious objector are recognized (Class 1-0 and Class 1-A-0) and stand resolutely with any woman who holds “a firm, fixed, and sincere objection to participation in war in any form or the bearing of arms, by reason of religious training and/or belief” (DoDI 1300.06 paragraph 3.1); and be it further

*Resolved*, That the Word of God and the LCMS in convention supports individuals in the LCMS who conscientiously object (1) to a woman’s service in the military in general or (2) to a woman in the military being required to serve in a combat capacity; and be it further

*Resolved*, That due to deep and widespread concern among many members of the LCMS—rooted in biblical convictions, historic understandings of natural law, and reason-based common sense—about the negative impact of the conscription of women on individual consciences, marriages, families, and society as a whole, the LCMS in convention strongly oppose any legal action that forces the compulsory service of women in the military, also called the conscription of women, by mandatory participation in Selective Service registration, a draft, or by any other mechanism; and be it further

*Resolved*, That we also defend the informed consciences of women who have carefully considered their station in life and Holy Scripture on this issue who wish to voluntarily serve in our nation’s military; and be it further

*Resolved*, That the Commission on Theology and Church Relations (CTCR) continue their diligent and beneficial work as tasked by the 2013 convention (Res. 2-12A) to study the issue of employing women in combat and bring it to a swift conclusion for widespread distribution and use in the church; and be it further

*Resolved*, That at its earliest convenience, the Council of Presidents become familiar with and discuss together this topic and the information readily available (along with the forthcoming CTCR document) to better assist pastors and congregations and those LCMS individuals “whose position is firm, fixed, sincere and deeply held” (DoDI 1300.06) who are bound to apply for conscientious objector status; and be it finally

*Resolved*, That the LCMS in convention strongly support the responsibility and necessity for men and women to live and act according to the Word of God and their consciences in this matter while respecting the consciences of others (Rom. 14:2–3, 13–23; 1 Cor. 10:29; 1 Tim. 1:5; Heb. 13:18).

**Action:** Adopted (6)

(Res. 5-11A was introduced by the committee after striking out the third resolve paragraph. Debate was ended by voice and show of hands, and the resolution was adopted as changed [Yes: 946; No: 89].)

## To Commend and Encourage Use of Luther’s Catechisms

### RESOLUTION 5-12

#### President’s Report Part 2 (TB, pp. 21–31)

WHEREAS, The importance of teaching the Christian faith and a godly life—catechesis—has been understood since the earliest days of the Christian church as an essential aspect of the church’s regular life and its missionary mandate (Matt. 2:20; John 13:13; Acts



2:42; 15:35; 28:30–31; Rom. 6:17; 1 Cor. 4:17; 1 Tim. 3:2; 4:11; Titus 2:1; 2 John 1:9–10); and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has a long heritage of preparing editions of Luther’s Small Catechism that include further explanations of and biblical support for the chief parts (e.g., the 1943 and 1991 editions of *Luther’s Small Catechism with Explanation*); and

WHEREAS, 2013 Res. 3-13A directed the Commission on Theology and Church Relations (CTCR) in concurrence with the Office of the President to propose revisions to the explanation portion of the 1991 *An Explanation of the Small Catechism* and, “with the help of Concordia Publishing House (CPH), [to] field test the proposed revisions and make any further revisions necessary before publication”; and

WHEREAS, A drafting committee appointed by the CTCR and the Office of the President has prepared a revision of the *Explanation* that has been approved by the CTCR (working in concurrence with the Office of the President) for field-testing and feedback and that will be available to the Synod soon (electronically and in print form) for this purpose; and

WHEREAS, Luther published both the Small Catechism and the Large Catechism (in 1529) because many ordinary persons knew “absolutely nothing about the Christian faith” and many pastors were “completely unskilled and incompetent teachers” (SC Preface 2); and

WHEREAS, Some of our churches have come to limit new member instruction to a few hours, sometimes neglecting the catechism and its critical teachings; and

WHEREAS, The catechisms remain invaluable tools for parents, pastors, and teachers, and its contents are necessary affirmations in this time of great religious diversity, widespread spiritual confusion, and pervasive impatience with clear teaching (2 Tim. 4:3); therefore be it

*Resolved*, That the LCMS reaffirm the importance of the Small Catechism as a handbook and a rich resource for faith and life and a tool to be used for teaching baptized Christian children and also for teaching adults who are preparing for Baptism or desire to join the Lutheran church; and be it further

*Resolved*, That the LCMS reaffirm the necessity of faithful catechesis for the church’s mission; and be it further

*Resolved*, That the LCMS in convention encourage the use of both the Large and Small Catechisms in the continuing instruction and inclusion in the devotional life of its people; and be it further

*Resolved*, That the LCMS commend the drafting committee, the CTCR, the Office of the President, and CPH for working together to prepare and make available a draft revision of the *Explanation* and urge widespread participation in field-testing the draft; and be it further

*Resolved*, That the LCMS encourage publication of the revised *Explanation* during 2017, the 500th anniversary of the Lutheran Reformation, after appropriate attention to feedback from the field test; and be it finally

*Resolved*, That the CTCR, in concurrence with the President of Synod and the seminary faculties, explore the creation of an annotated and expanded edition of the Large Catechism for widespread use and study in the church.

**Action:** Adopted (6)

(After discussion, a motion to end debate carried and Res. 5-12 was adopted as presented [Yes: 928; No: 33].)

## To Reaffirm Scriptural Teaching re Royal Priesthood and Office of Public Ministry

### RESOLUTION 5-13

#### Overtures 5-25–28 (CW, pp. 352–354)

WHEREAS, The Christian Church confesses that God created humanity, male and female, in His image and with His blessing as His stewards (Gen. 1:27–28; 2:21–24; 5:2) and, by grace through faith, to be His “chosen priests” living in service to Him (1 Peter 2:9–10; and see Matt. 4:10; Acts 2:18; Gal. 3:27–28); and

WHEREAS, All of God’s chosen priests (the congregation of saints, the church) are “to offer themselves as living sacrifices” and “to proclaim the excellencies of him who called us out of darkness into his marvelous light” (Rom. 12:1; 1 Peter 2:4–9; see also Matt. 28:19–20; Rev. 1:6; 5:10; as examples of this see John 4:39; Acts 8:4; 11:19–21) and therefore to them Christ gives the Office of the Keys (Matt. 18:18; Tr 67; 1932 *Brief Statement*, § 30); and

WHEREAS, The Word of God teaches that although all believers are royal priests and possess the keys of the kingdom of heaven, God has also established a particular *office* to proclaim the Word and administer the Office of the Keys publicly (i.e., on behalf of the church), and this Office of Public Ministry is to be held only by certain men who are “above reproach,” “able to teach,” and then rightly called to this office (John 21:15–17; 1 Cor. 4:1; 1 Cor. 12:29; Rom. 10:15; Eph. 4:11; Jam. 3:1; 1 Tim 3:1–6; 2 Tim. 2:1–2; Titus 1:5–9; see also AC V, XIV); and

WHEREAS, The priestly work of the people of God and the special calling to the office of preaching and the administration of the Sacraments on behalf of the church are complementary, not competing, existing side-by-side in Scripture and in the life of the church; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has affirmed this complementary understanding of the royal priesthood and the Office of the Ministry throughout its history by (1) adopting C. F. W. Walther’s *Theses on the Church and the Office of the Ministry* (1851); (2) adopting the *Brief Statement of the Doctrinal Position of the Missouri Synod* (1932; see §§ 30–34); and (3) recently reaffirming Walther’s *Church and Ministry* (2001 Res. 7-17A; see also 1992 Res. 3-06A); and

WHEREAS, Misunderstandings have arisen in recent years, such as denials of the right or responsibility of the laity to proclaim the Gospel and of the efficacy of the Word when lay people proclaim it,

and also denials and confusion about the divinely instituted nature and/or responsibilities of the Office of the Public Ministry; and

WHEREAS, The Commission on Theology and Church Relations (CTCR) recently (May 2016) adopted an opinion titled “Response to Two Questions: Is the Gospel Effective when Spoken by a Lay Person? and Is Pastoral Oversight the Sole Criterion for Laymen Carrying Out Pastoral Functions?”; therefore be it

*Resolved*, That the LCMS confess that all Christians, as chosen priests, are the possessors of the keys of the kingdom of God and are called in their Baptism to proclaim the Gospel in their daily lives (see references above as noted); and be it further

*Resolved*, That the Word of God is efficacious, without regard to where, when, how, or by whom it is spoken (Is. 55:11; John 4:39); and be it further

*Resolved*, That the LCMS encourage the CTCR to complete its requested study of the royal priesthood (see 2007 Res. 1-03) prior to the next Synod convention; and be it further

*Resolved*, That the LCMS confess that the Office of the Ministry is established and commanded by Christ as essential to the church’s life (see references above as noted); and be it further

*Resolved*, That we commend for reading, study, and discussion the CTCR opinion “Response to Two Questions”; and be it finally

*Resolved*, That the LCMS again endorse Walther’s teaching on church and ministry, as stated in *Church and Ministry*, as fully faithful to Holy Scripture and the Confessions and as the teaching and understanding of this Synod.

**Action: Adopted (6)**

(During brief discussion, the committee agreed to the insertion in the second-last resolve of the word “reading” before the word “study.” A motion to end debate was carried, and Res. 5-13 was adopted [Yes: 867; No: 86].)

## To Reaffirm Biblical Teaching on Man and Woman in the Church

### RESOLUTION 5-14

Reports R11, R59 (CW, pp. 69, 181–187); Overtures 5-17, 5-25–28 (CW, pp. 349, 352–354)

WHEREAS, The Christian Church throughout history has believed and confessed that God created humanity male and female in His image and with His blessing so that we might live in grateful obedience toward Him (Gen. 1:27–28; 2:21–24; 5:2) and, by baptismal faith in Him, be His “chosen priests” serving Him (1 Peter 2:9–10; and see Matt. 4:10; Acts 2:18; Gal. 3:27–28); and

WHEREAS, God’s Word also makes clear that He created humanity as male and female so that we might, in distinctive and complementary ways as men and as women, serve and glorify Him (for example, in procreation and in certain daily responsibilities;

see Gen. 2:18–23; Eph. 5:22–27; Col. 3:18–19; 1 Peter 3:1–7; Titus 2:1–8); and

WHEREAS, God’s Word teaches that although all believers are royal priests, God has also established the Office of the Public Ministry (or “pastoral office” or “preaching office”) which is to be held only by certain men who are “above reproach” and “able to teach” (1 Tim 3:1–6; see also 1 Cor. 12:29; Titus 1:5–9); and

WHEREAS, “The Lutheran Church—Missouri Synod has consistently stated and reaffirmed on the basis of Scripture (1 Cor. 11:1–4; 14:33–35; 1 Tim. 2:11–14) that only qualified men are to hold the pastoral office or carry out the distinctive functions of this office (see 1969 Res. 2-17, 1971 Res. 2-04, 1977 Res. 3-15, 1986 Res. 3-10, 1989 Res. 3-14)” (1998 Res. 3-25A); and

WHEREAS, There continues to be disagreements in the Synod regarding certain aspects of the service of women in the church, including their service in lay positions of leadership in the church that are not directly or necessarily involved in carrying out the distinctive functions of the pastoral office (e.g., congregational chairman or vice-chairman); and

WHEREAS, In 2014, the Commission on Theology and Church Relations (CTCR) adopted *CTCR Review of 2005 Task Force Guidelines for the Service of Women in Congregational Offices* (2016 CW, pp. 181–187), affirming helpful aspects of the *Guidelines* (see, e.g., fourth resolved below) while also addressing certain deficiencies in this document (e.g., a lack of explicit discussion of the order of creation and a lack of attention to ongoing disagreements in the Synod regarding certain aspects of the service of women in the church); therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod (LCMS) reaffirm the scriptural teaching that all Christians, male and female, are members of the royal priesthood with the responsibility to “proclaim the excellencies of him who called [us] out of darkness into his marvelous light” (1 Peter 2:9); and be it further

*Resolved*, That the LCMS reaffirm the scriptural teaching that only qualified men are to hold the pastoral office or carry out the distinctive functions of this office (1 Cor. 11:1–4; 14:33–35; 1 Tim. 2:11–14; AC XIV); and be it further

*Resolved*, That the LCMS commend the CTCR’s *Review of Guidelines* for study and discussion; and be it further

*Resolved*, That the three specific recommendations from the 2005 *Task Force Guidelines for the Service of Women in Congregational Offices* (pp. 21–22) be commended:

- (1) “That the term ‘elder,’ in view of the use of this term in the Scriptures, in the history of the church, and in the Synod’s history, be reserved for that humanly instituted office in the congregation which has as its assigned duty the assisting of the pastor in the public exercise of the distinctive functions of this office” (i.e., Office of the Public Ministry)
- (2) “That lay assistance in the distribution of the elements in the celebration of Holy Communion, in order ‘to avoid confusion regarding the office of the public ministry and to avoid giving offense to the church,’ [1989 Res. 3-10] be limited to lay men”

(3) “That, while situations exist in which the service of women in leadership positions in the congregation is desirable or even necessary, men be encouraged to continue to exercise leadership in their congregations even as they are encouraged to exercise their God-given leadership in a God-pleasing manner in their homes”;

and be it finally

*Resolved*, That the LCMS, in convention, ask the CTCR, in consultation with the seminary faculties, to continue and complete (by the end of the triennium) a biblical, confessional, and historical study of the concept of the order of creation, examining its relevance to various questions about the service of men and women in the church and society today and also taking into account continued disagreements and discussion in the Synod about the service of women in certain lay positions and offices of leadership (e.g., congregational chairman or vice-chairman).

**Action:** Adopted (6)

(Res. 5-14 was introduced by the committee after it made a change in the second-last resolve by replacing the word “endorsed” with “commended.” During debate, the committee accepted a friendly amendment to add the parenthetical phrase “(i.e., Office of the Public Ministry)” at the end of the second-last resolve’s paragraph (1). A motion also was introduced to remove paragraph (2) of the second-last resolve as printed on pages 384 of Monday’s issue of *Today’s Business*. After discussion of the proposed amendment, a motion to end debate was carried [Yes: 708; No: 291] and the amendment failed [Yes: 358; No: 642]. Upon returning to discussion of the resolution, a motion to end debate was carried and Res. 5-14 was adopted as changed [Yes: 683; No: 329].)

## To Address Questions re the Sacrament of the Altar

### RESOLUTION 5-15

#### Overtures 5-10–16, 5-18–20 (CW, pp. 346–351)

WHEREAS, The Scriptures teach that the Lord Jesus gave His disciples His body to eat and His blood to drink under the bread and wine (Matt. 26:26–29; Mark 14:22–25; Luke 22:15–20; 1 Cor. 11:23–26); and

WHEREAS, In the Sacrament of the Altar, there is both a “vertical” and “horizontal” dimension, since we receive in the bread and wine Christ’s bodily presence and the forgiveness of sins He has won (vertical dimension) all the while partaking of one bread and cup together corporately in a way that affirms our unity with our fellow communicants (horizontal dimension; see Paul’s concerns about the Church’s Communion practices in 1 Cor. 10 and 11); and

WHEREAS, The Lutheran Confessions emphasize (1) that the true body and blood of Christ are truly (substantially) present, distributed, and received in the Church’s Communion (AC X; Ap X; SA III VI 1–4; SC Sacrament of the Altar 1; LC 5 1–19; FC SD VII 44); (2) that as we all receive one bread, we are therefore one body (Ap

X 3); (3) that the Lord’s Supper conveys the forgiveness of sins (SC Sacrament of the Altar 6; LC 5 20–32; AC XXIV 7); (4) that all who commune receive the body and blood of Christ; (5) that only those who receive it in faith receive its forgiveness while those who do not receive it in faith do so to their spiritual harm (FC Ep and SD VII); and (6) that the Lord’s Supper strengthens faith (Ap IV 210); and

WHEREAS, The right practice of the Lord’s Supper flows from such scriptural and confessional teaching; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) firmly holds these biblical and confessional teachings and has endorsed them numerous times not only through biblical and confessional subscription, but also in other formal ways, such as by adopting the *Brief Statement* (§ 21) and numerous convention resolutions regarding Communion practice (1983 Res. 3-12; 1986 Res. 3-08; 1989 Res. 3-10; 1995 Res. 3-08; 1998 Res. 3-05; 1998 Res. 3-16 B; 2001 Res. 3-16); and

WHEREAS, Questions and concerns continue to be raised about the Synod’s practice of closed Communion; and

WHEREAS, Questions and concerns have been raised about the propriety and practice of communing infants and very young children; and

WHEREAS, Questions and concerns have been raised about the propriety and practice of intinction; and

WHEREAS, The Commission on Theology and Church Relations (CTCR) has also addressed the doctrine and practice of the Lord’s Supper, both in general terms and by addressing specific questions, in numerous reports and opinions, such as *Theology and Practice of the Lord’s Supper* (1983); *A Model Communion Card Statement* (1993); *Response to “Concerns of the South Wisconsin District Circuits 18 and 19 Regarding Infant Communion”* (1997); *Admission to the Lord’s Supper: Basics of Biblical and Confessional Teaching* (1999); *Knowing What We Seek and Why We Come: Questions and Answers Concerning the Communion of Infants and Young Children* (2014); *Guidelines for Congregational, District, and Synodical Communion Statements* (2014); therefore be it

*Resolved*, That the LCMS reaffirm that its statements and resolutions with regard to closed Communion, as noted above (see fifth whereas paragraph), are faithful to Scripture and the Confessions; and be it further

*Resolved*, That the LCMS continue “To Encourage Proper Oversight in Administration of [the] Lord’s Supper by Visitation from Ecclesiastical Supervisors” (2013 Res. 4-10); and be it further

*Resolved*, That the LCMS affirm that participation in the Lord’s Supper by infants and very young children (as well as adults!) should be postponed until they are baptized and instructed, so that they may properly examine themselves and “know what they seek and why they come” (Large Catechism V 2); and be it further

*Resolved*, That in the matter of infant and toddler Communion, the LCMS commend for study and guidance the CTCR report *Knowing What We Seek and Why We Come: Questions and Answers Concerning the Communion of Infants and Young Children* (2014); and be it further

*Resolved*, That in the matter of guidance for Communion cards and statements and continued faithful and loving pastoral practice, the LCMS commend for study and discussion the CTCR report *Guidelines for Congregational, District, and Synodical Communion Statements* (2014); and be it finally

*Resolved*, That the LCMS encourage the CTCR to complete its work on a study document on intinction for use by the Council of Presidents as it discusses this issue.

**Action:** Adopted (6)

(Res. 5-15 was introduced by the committee with one change in the first resolve, adding the parenthetical phrase “(see fifth whereas)” after the words “noted above.” After a motion ended debate, Res. 5-15 was adopted as changed [Yes: 821; No: 167].)

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## To Commend “A Theological Statement of Mission for the 21st Century” for Synodwide Study and Use

### RESOLUTION 5-18

Report R1.1 (CW, pp. 6–12)

#### Preamble

Reflecting our commitment to the proclamation of the Gospel, The Lutheran Church—Missouri Synod (LCMS) in convention has adopted resolutions in support of missions for decades. In 1986, for example, Res. 3-02 was adopted, resulting in the 1991 publication of “A Theological Statement of Mission” by the LCMS Commission on Theology and Church Relations (CTCR). As the context both domestically and internationally has changed since the end of the 20th century, it is helpful to express the timeless truths of God’s desire to save all people in contextual and contemporary language for the situations the Church encounters in the present age.

Most recently, Res. 1-03A was adopted in 2013, calling for the development of a “Theological Statement of Mission for the 21st Century” by the end of 2014 that would form the basis for synodwide study of the subject.

In fulfillment of this resolution, “A Theological Statement for Mission in the 21st Century” was developed, reviewed by the CTCR, adopted by the Board for International Mission (BIM) and the Board for National Mission (BNM), and published in 2014.

WHEREAS, Numerous resolutions dealing with the Church’s mission have been adopted by the LCMS in convention (1979 Res. 1-21; 1989 Res. 1-01; 1989 Res. 3-01; 1992 Res. 1-01; 2004 Res. 1-01A; 2010 Res. 1-02; 2013 Res. 1-03A); and

WHEREAS, It is our Lord’s desire to seek and to save the lost (Luke 19:10), and the Lord is not willing for any to perish but that all should come to repentance (2 Peter 3:9; John 6:37); and

WHEREAS, “The Father wants all people to hear this proclamation” (SD XI); and

WHEREAS, “We should take pains, with the greatest earnestness and our utmost ability, to attend to those matters that promote (a) the extension of God’s name and glory; [and] (b) the spread of His Word” (Preface, Book of Concord); and

WHEREAS, In 2013, the LCMS in convention adopted Res. 1-03A “To Complete and Engage in a Synodwide Study of the ‘Theological Statement of Mission for the 21st Century’”; and

WHEREAS, “A Theological Statement for Mission in the 21st Century” was developed, reviewed by the CTCR, adopted by the BIM and BNM, and published in 2014; therefore be it

*Resolved*, That the “Theological Statement for Mission in the 21st Century” be commended to every district, circuit, congregation, and school for in-depth study, discussion, and use in conferences, conventions, classrooms, and other appropriate settings; and be it further

*Resolved*, That all members of Synod be encouraged to use this opportunity to develop a clearer understanding of their involvement in God’s mission and be moved to participate in it with greater joy, fervor, and understanding.

**Action:** Adopted (6)

(After brief discussion, Res. 5-18 was adopted as presented [Yes: 917; No: 37].)

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# Seminaries

## To Create a Pastoral Formation Committee

### RESOLUTION 6-01

Report R64 (CW, pp. 268–296); Overtures 6-03, 6-07–08, 6-11, 6-13, 6-15 (CW, pp. 357–362)

WHEREAS, One of the objectives of the Synod is to “recruit and train pastors, teachers, and other professional church workers and provide opportunity for their continuing growth” (Constitution Art. III 3 [3]); and

WHEREAS, The 2013 Resolution 5-14A Task Force (CW, R64 “The Task Force”) undertook a study of the various means by which the Synod prepares, examines, and certifies men for the pastoral office as ministers of religion—ordained of the Synod; and

WHEREAS, The task force reported that it “has concluded that all of these several means [Master of Divinity (both seminaries), Alternate Route (both seminaries), Center for Hispanic Studies (St. Louis), Ethnic Immigrant Institute of Theology (St. Louis), Deaf Institute of Theology (St. Louis), Cross-Cultural Ministry Center (St. Louis), and Specific Ministry Pastor Program (both seminaries)] by which the church recruits, trains, and certifies men to be placed into the pastoral office are both appropriate and needed for the life and mission of our Synod, and ought to be recognized as such by the Synod” (R64, p. 276); and

WHEREAS, The task force has recognized “the need to provide for greater coordination and collaboration between our two seminaries” (R64, p. 279); and

WHEREAS, The task force recommended “that there be an entity ensuring that the seminaries *do* coordinate and collaborate with respect to these various programs” (R64, p. 279); therefore be it

*Resolved*, That Bylaw 3.10 be amended as follows:

### PROPOSED WORDING

#### **D. Pastoral Formation Committee**

- 3.10.4 The Pastoral Formation Committee shall be responsible for ensuring that the Synod’s objective of training pastors is fulfilled consistently (Constitution Art. III 3).
- 3.10.4.1 The committee shall recommend any new routes leading to ordination for approval by resolution of the Synod. Such a recommendation shall follow consulta-

tion with the two seminary boards of regents in their annual joint meeting.

3.10.4.2 Seminaries will implement new routes to ordination only upon approval by resolution of the Synod.

3.10.4.3 The committee shall review, assess, coordinate, support, and make suggestions for improvement of all existing noncolloquy routes leading to ordination in the Synod, including seminary and pre-seminary education programs.

3.10.4.4 The committee shall monitor and receive reports from all directors and committees charged with oversight of all routes to ordination (e.g., Specific Ministry Pastor Committee) and shall foster coordination and collaboration among them.

3.10.4.5 The committee shall consider the long-term strategic direction of pastoral formation within the Synod and facilitate discussion of the same with the two seminary boards of regents in their annual joint meeting.

3.10.4.6 The Pastoral Formation Committee shall be composed of the following members:

#### Voting Members:

1. The Chief Mission Officer of the Synod, chairman
2. The presidents of the seminaries



**Committee 6 Chairman James Baneck**

Nonvoting Advisory Member:

The Executive Director of the Office of Pastoral Education

- 3.10.4.7 The Pastoral Formation Committee shall meet at least once per year and shall report on its work at the annual joint meeting of the two seminary boards of regents. Additional meetings shall be determined by the chairman in consultation with the committee members;

and be it further

*Resolved*, That current sections D, E, and F of Bylaw section 3.10 (“Other Councils, Committees, and Boards”) be relabeled and renumbered accordingly; and be it finally

*Resolved*, That Bylaw 3.4.3.8 be amended as follows:

- 3.4.3.8 The Chief Mission Officer shall, on behalf of the President, provide leadership, coordination, and oversight for pre-seminary education programs, seminary education, and post-seminary continuing education, and by providing advocacy for pastoral education and health within the Synod. He shall serve as the chairman of the Pastoral Formation Committee.

**Action:** Adopted (7)

(The assembly agreed by voice vote to proceed to a vote on the resolution without discussion, and by voice vote Res. 6-01 was adopted as presented.)

To Uphold the Scriptural and Confessional  
Qualifications for the Office  
of the Holy Ministry

RESOLUTION 6-02

Reports R62, R64 (CW, pp. 235–261, 268–289)

WHEREAS, The Office of the Holy Ministry is located within God’s plan and work of salvation in Jesus Christ (Matt. 28:18–20; Mark 16:15–16; Luke 24:44–49; John 20:21–23). For this reason we confess AC V, because (*quia*) it is “a true exposition of Holy Scriptures” (*LSB Agenda*, p. 166). “To obtain such faith [i.e., justifying faith, AC IV] God instituted the office of preaching [*Predigtamt*], giving the gospel and sacraments” (AC V 1, German, Kolb-Wengert [KW] edition). See the paper “The Office of the Holy Ministry,” which “represents a consensus” of the “systematics departments of both LCMS seminaries” (CTQ 70 (2006): 97–111); and

WHEREAS, The Office of the Holy Ministry was instituted and mandated by Jesus Christ to save sinners by “giving the gospel and the sacraments. Through these, as through means, he gives the Holy Spirit who produces faith, where and when he wills, in those who hear the gospel” (AC V 1–2, German, KW). God instituted the Office of the Holy Ministry, or preaching office, for this very purpose, that sinners obtain saving faith in Jesus Christ (Rom.

10:14–17). We confess that this office has “the command of God and magnificent promises” (Rom 1:16; Ap XIII 11); and

WHEREAS, Jesus Christ has given the keys of the kingdom of heaven to His Church immediately. Thus the teaching of our church, “It is to the true church of believers and saints that Christ gave the keys of the kingdom of heaven” (C. F. W. Walther, *The Church and the Office of the Holy Ministry*, Thesis 4 concerning the Church, Thesis 6 concerning the Office, p. 36 of 2012 edition, adopted in 1852 and reaffirmed with 2001 Res. 7-17A). Jesus says in Matt. 18:18–20, “Truly I say to you, whatever you bind on earth shall be bound in heaven and whatever you loose on earth shall be loosed in heaven. Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by My Father in heaven. For where two or three are gathered in My name, there am I among them”; so also, “But you are a chosen race, a royal priesthood, a holy nation, a people for His own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light” (1 Pet. 2:9); and

WHEREAS, God has also instituted and mandated the Office of the Holy Ministry as His gift to the Church through which the saving Word of God and the Holy Sacraments are to be publicly distributed and the Keys are to be used publicly on behalf of the church (Eph. 4:8, 11; AC XIV; Walther on the Office, Theses 3 and 5). Thus Christ says to His apostles, “As the Father has sent Me, even so I am sending you. ... Receive the Holy Spirit; if you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld” (John 20:21–23; Matt. 16:18–19); and

WHEREAS, In keeping with God’s own mandate for filling the Office of the Holy Ministry, we confess in AC XIV, “Concerning church government it is taught that no one should publicly teach, preach, or administer the sacraments without a proper [public] call” (KW, German), as the Scripture says, “And how are they to preach unless they are sent?” (Rom. 10:15); and

WHEREAS, In AC XIV, the “proper call” (*ordentliche Beruf, rite vocatus*) entails three biblical and confessional mandates (R62, pp. 238–240; R64, pp. 268–270),

1. Examination: The Scriptures mandate that the candidate for the holy ministry be personally and theologically qualified for the office (1 Tim. 3:1–7; 2 Tim. 2:24–26; Titus 1:5–9; 1 Pet. 5:1–4). The personal qualifications include that the candidate be a biological male (Gen. 1:26; Matt. 19:4), above reproach, and the husband of only one wife. The theological qualifications especially include the requirement that he be “able to teach” (2 Tim. 2:24), that is, that “he may be able to give instruction in sound doctrine and also to rebuke those who contradict it” (Titus 1:9), along with competence to perform all the tasks mandated to the office. See the Small Catechism, Table of Duties, 2. To this end the faculties of our seminaries have been called to teach the Scriptures and the Confessions to the pastoral candidates and to form their minds and hearts and skills to the pastoral task. The faculties of the seminaries are also called to examine the confession and life of each of the candidates for the office, along with the Colloquy Committee in the cases reserved for it (Bylaw 3.10.2). By this examination the Synod assures

itself of the confessional commitment and the personal and theological fitness of its candidates for call and ordination.

2. **Call:** God Himself calls a man into the Office of the Holy Ministry through the church, whose right to call and ordain ministers stems from her possession of the Keys, on account of Christ's institution. By the ministerial call (or sending, John 20:21, Rom. 10:15), Christ, through the church, bestows His own authority and power upon the one who is called, as we confess in the Apology, "They represent the person of Christ on account of the call of the church and do not represent their own persons, as Christ himself testifies (Luke 10:16), 'Whoever listens to you listens to Me.' When they offer the Word of Christ or the sacraments, they offer them in the stead and place of Christ" (Ap VII/VIII 28, KW). The call of the church is not only the call of Christ into the Office, but also indicates the consent of the church in receiving the ministry of the one called (Acts 6:1–6; Walther, Thesis 6 concerning the Office). The divine call is always to a designated location and field of service. We especially defend the right of the local congregation to call her own pastor.
3. **Ordination:** The rite of ordination, the laying on of hands, is an ancient and laudable practice in the church, but not commanded by God. But when ordination is understood as the whole church's confirmation of the call, it is an inherent component of transcongregational (transparochial) church fellowship and a part of the "proper call" confessed in AC XIV. So we confess, "Finally [the church's right to call and ordain ministers] is also confirmed by Peter's declaration (1 Peter 2:9): 'You are a ... royal priesthood.' These words apply to the true church, which, since it alone possesses the priesthood, certainly has the right of choosing and ordaining ministers. ... Ordination was nothing other than such confirmation of the candidate by the laying on of hands" (Tr 69–70, KW). The church has the right to put her ministers in place, and ordination guarantees that right. We also confess in the Apology of the Augsburg Confession, "But if ordination is understood with reference to the ministry of the Word, we have no objection to calling ordination a sacrament. For the ministry of the Word has the command of God and has magnificent promises like Rom. 1[:16]: the gospel 'is the power of God for salvation to everyone who has faith.' ... For the church has the mandate to appoint ministers, which ought to please us greatly because we know that God approves this ministry and is present in it" (Ap XIII 11, 12, KW). Again, from the Treatise, "For wherever the church exists, there also is the right to administer the gospel. Therefore, it is necessary for the church to retain the right to call, choose, and ordain ministers" (Tr 67, KW). C. F. W. Walther writes in his *Pastoral Theology* (p. 44), "Neither the examination which one who has been called to the preaching office passes before an appointed commission outside of the calling congregation, nor the ordination which he receives from the appointed persons outside of the congregation, are what make the call valid. But both procedures are among the most beneficial ordinances of the church and have—especially the latter—among other

things the important purpose of publicly confirming that the call is recognized by the whole church as legitimate and divine. Anyone who unnecessarily omits one or the other is acting schismatically and making it known that he is one of those whom congregations with itching ears heap up for themselves (2 Tim. 4:3)";

and

WHEREAS, Society is challenging the church to conform to the shifting definitions of marriage (no-fault divorce, same-sex marriage, etc.) and sex (transgenderism, surgical modifications, etc.), putting pressure on applications of the qualifications for the holy ministry; and

WHEREAS, Within the Synod many are debating issues surrounding the Office of the Holy Ministry, including preparation, fitness, examination and certification, and the necessity of call and ordination to "publicly teach, preach or administer the sacraments" (AC XIV; see, e.g., 2013 Res. 4-06A on licensed lay deacons); and

WHEREAS, The office assigned to the seminary faculties is complementary to that assigned to the visitors of the church (i.e., district presidents). The seminary faculties present the candidates to the church for call and ordination, while the district presidents ordain and install them into office on behalf of the church. The district presidents (as ecclesial visitors) provide for the care and maintenance of the work done by the seminaries by encouraging and strengthening the pastors under their charge with the Word of God (Acts 15:1–35), continuing to examine their doctrine, practice, and life and testifying to the church of the faithfulness of each pastor's confession and life; and

WHEREAS, God calls pastors to love and care for His people, to minister to them with compassion and understanding, and as the church asks her pastors to promise in the Rite of Ordination, "Will you faithfully instruct both young and old in the articles of Christian doctrine, will you forgive the sins of all those who repent, and will you promise never to divulge the sins confessed to you? Will you minister faithfully to the sick and dying, and will you demonstrate to the Church a constant and ready ministry centered in the Gospel? Will you admonish and encourage the people to a lively confidence in Christ and in holy living?" (*LSB Agenda*, p. 166); therefore be it

*Resolved*, That the seminaries in consultation with the Council of Presidents review their admissions and certification standards to ensure that all those admitted to or certified through any of the routes to the Office of the Holy Ministry conform to the personal qualifications outlined in Holy Scriptures (1 Tim. 3:1–7; 2 Tim. 2:24–26; Titus 1:5–9), including that they be a biological male (Gen. 1:26; Matt. 19:4; Acts 1:21; 1 Tim. 3:2), the husband of only one wife if married (1 Tim. 3:2, Titus 1:6; see also Ap XXIII); and be it further

*Resolved*, That the Synod in convention uphold these scriptural and confessional qualifications of the holy ministry by directing the seminaries and district presidents to ensure that (1) the candidate for office be examined by a seminary faculty or the colloquy committee to certify his fitness in life, doctrine, and confessional commitment; (2) he be called by the church to a particular field of

service in the public teaching of God's Word and administration of the Holy Sacraments; and (3) he be ordained into this office by the appropriate district president or his representative according to the order of the church; and be it further

*Resolved*, That where a man does the work of the holy ministry (AC V), he have a "proper public call" by examination and certification, call, and ordination; and be it finally

*Resolved*, That the Synod receive this resolution in the spirit of Friedrich Wyneken (second LCMS President): "This office is not about concealing from the so-called laity its sovereignty, patronizing it, and defining ever more narrowly the boundaries within which it may move. It does not clip its rights, limit its heart, close its lips, [or] reduce it to timidity that it remain nice-looking and subject and not dare in any way to impinge upon the sovereignty of the educated and well-reasoned pastor. In short, the office does not consist in suppression of the laity in order to elevate the clergy at the laity's expense. ... The dignity, the desire, and the joy of the true co-worker of God is to draw ever more his community of believers into their freedom and its worthy use, to encourage them and lead them ever more in the exercise of their rights, to show them how to exercise their duties that they be more and more convinced of their high calling and that they demonstrate that they are ever more worthy of that calling" (Friedrich Wyneken, *At Home in the House of My Fathers*, p. 366).

**Action:** Adopted (4)

(After its introduction and discussion, Res. 6-02 was adopted as presented [Yes: 875; No: 177].)

## To Affirm the Master of Divinity Route at the Synod's Seminaries

### RESOLUTION 6-03

**Report R64 (CW, pp. 268–296); Overture 6-10 (CW, pp. 359–360)**

WHEREAS, Our Lord said, "The harvest is plentiful but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into His harvest" (Luke 10:2), and the apostle Paul wrote, "If anyone aspires to the office of overseer, he desires a noble task" (1 Tim. 3:1); and

WHEREAS, The 2013 Res. 5-14A Task Force Report states, "The New Testament passages listing qualifications for the pastoral office focus mainly on the character of the man proposed for the office ('above reproach, husband of one wife, sober minded, self-controlled, respectable,' etc. [1 Tim. 3:2ff]). The one theological requirement in that section is that the man be 'able to teach.' He must 'keep a close watch on himself and on the teaching' (1 Tim. 4:16). He must be 'able to give instruction in sound doctrine and also to rebuke those who contradict it' (Titus 1:9). Character and the ability to teach and to hand the doctrine on to others are the qualifications Scripture looks for. These high standards apply to each of the various means by which the church recruits and trains pastors from her midst. Here is scriptural rationale supporting the

work of our seminaries to train future pastors, as well as the careful work of our Colloquy Committee. We want men who love Jesus, whose hearts have been transformed by the Holy Spirit so that they also love people. We want men who are fiercely loyal to their Savior and to His Body, the Church. But we want these men to be thoroughly trained in biblical truth as well as other necessary disciplines for the task" (R64, p. 268); and

WHEREAS, The Synod has been blessed by the graduates of the master of divinity programs at Concordia Seminary, St. Louis, and Concordia Theological Seminary, Fort Wayne; and

WHEREAS, The 2013 Res. 5-14A Task Force report states, "The most complete means of preparing a man for the general responsibilities of the pastoral office and a lifetime of service is the master of divinity route at our two seminaries. This full residential experience has always been our 'gold standard' for pastoral formation" (R64, p. 271); therefore be it

*Resolved*, That the Synod in convention affirm that the most complete means of preparing a man for the general responsibilities of the pastoral office and a lifetime of service is the residential master of divinity route at the Synod's seminaries; and be it further

*Resolved*, That men aspiring to the noble task of pastor be encouraged by the Synod in convention to apply for admission to the master of divinity programs at the Synod's seminaries; and be it finally

*Resolved*, That the Synod in convention urge all members of Synod and members of Synod congregations to encourage men to study in the master of divinity programs of the Synod's seminaries.

**Action:** Adopted (7)

(Res. 6-03, Res. 6-04, Res. 6-05, and Res. 6-06 were, without objection from the assembly, bundled together and introduced by the committee as a single proposed action. After debate, Res. 6-03, Res. 6-04, Res. 6-05, and Res. 6-06 were adopted as presented [single action by hand vote].)



# To Encourage and Support the Global Seminary Initiative

## RESOLUTION 6-04

Report R1 (CW, p. 3)

### Preamble

The Global Seminary Initiative (GSI) was conceived in 2011 to assist world Lutheranism with theological education by bringing future Lutheran leaders and seminary instructors to the Synod's two excellent seminaries for advanced study, by sending professors from the Synod's seminaries and other qualified instructors to teach short term at seminaries of International Lutheran Council (ILC) member churches and other requesting church bodies, and by holding conferences and seminars to assist in continuing education in these church bodies. The GSI helps support approximately 25 international students at both The Lutheran Church—Missouri Synod (LCMS) seminaries each year; helps support students from the Global South to attend seminaries at ILC partners; supports about 60 graduate level students in Ethiopia per year; provides for training in Tanzania, Madagascar, and elsewhere; provides theological training to over 1,000 students and conference attendees worldwide; and impacts many more thousands through their study.

Based on requests received by the Synod, our partners' greatest need is assistance with theological education. Lutheran leaders worldwide see faithful, confessional, theological education as a key to maintaining Lutheran doctrinal integrity in their church bodies and to providing good and faithful leaders for the future of their churches.

A significant reason for the requests for theological education is the antisciptural stance Western churches have taken on same-sex marriage and the ordination of practicing homosexuals into the ministry. The churches of the Global South have begun seeking a Lutheran church that teaches the truth of the Holy Scriptures in accordance with the Confessions of the Evangelical Lutheran Church. As a result, these churches in the Global South greatly desire the teaching found in the ILC and the Synod. Churches around the world greatly desire the treasures of faithful and sound teaching. As holders of this precious treasure, rather than bury it in the field, the Synod is called and compelled to share it with the world.

For example, three years ago, the Ethiopian Evangelical Church Mekane Yesus (EECMY) asked for the Synod's assistance to train students at the graduate level at their Mekane Yesus Seminary (MYS) to be instructors in their 10 regional seminaries and 40 Bible schools. The objective is to train 10,000 pastors to meet EECMY's rapid growth. (EECMY's current membership is approaching eight million people.) Some dioceses in Tanzania also have requested in-country training of pastors and evangelists. To date, 20 have graduated from this program. We anticipate that the five-million member Lutheran Church in Madagascar will begin requesting additional training from the Synod over the next three years. This past year, the one-million member Anglican Church of South Sudan approached the LCMS seeking to become Lutheran. These requests are stretching the capacity of the GSI to meet expectations.

WHEREAS, The LCMS has a global reputation for theological education based on the Holy Scriptures as the Word of God and the Lutheran Confessions as a true exposition of God's Word; and

WHEREAS, In recent years, dedication to true doctrine and biblical Christianity has weakened in many places, but growing churches around the globe are seeking the treasure the LCMS possesses as a gift from God; and

WHEREAS, There are now over 60 Lutheran seminaries and Bible institutes globally that are looking to the LCMS for leadership precisely because of the Synod's dedication to God's Word and the Lutheran Confessions; and

WHEREAS, The LCMS has the ability and the experience to assist these churches by providing sound theological education; and

WHEREAS, Because the support and expansion of theological education is a mission priority of the Synod (2013 Res. 3-06A), the LCMS is called to act boldly to share resources and teachers to spread God's Word and teach the Lutheran Confessions among all who thirst for truth; therefore be it

*Resolved*, That the Synod in convention affirm that the GSI is imparting great blessings to world Lutheranism at this crucial moment; and be it further

*Resolved*, That the Synod send qualified instructors to teach at and support seminaries requesting assistance; and be it further

*Resolved*, That the Synod support the formation of the next generation of international teachers and church leaders by enabling them to study at LCMS and regional seminaries; and be it further

*Resolved*, That the Synod sponsor conferences and continuing education seminars particularly in East Africa; and be it further

*Resolved*, That these aforementioned initiatives be undertaken when sufficient resources are designated and secured for that purpose; and be it finally

*Resolved*, That the Synod in convention encourage individuals and congregations to support the continuation of this good work with their prayers and financial support: [www.lcms.org/make-a-gift/gsi](http://www.lcms.org/make-a-gift/gsi).

### Action: Adopted (7)

(Res. 6-03, Res. 6-04, Res. 6-05, and Res. 6-06 were, without objection from the assembly, bundled together and introduced by the committee as a single proposed action. After debate, Res. 6-03, Res. 6-04, Res. 6-05, and Res. 6-06 were adopted as presented [single action by hand vote].)

## To Encourage Movement toward an Alternative to Federal Student Loans for Seminarians

### RESOLUTION 6-05

Report R1.2 (CW, p. 42); Overture 7-19 (CW, pp. 373–374); President’s Report, Part 2 (TB, pp. 21–31)

WHEREAS, The seminaries in St. Louis and Fort Wayne currently participate in the Title IV Federal Student Financial Aid Program, which consists primarily of loan programs, with grant programs limited to the Federal Work Study Program; and

WHEREAS, It is preferable that the seminaries not receive funding from the federal government for student loans; and

WHEREAS, At least two synodwide corporate entities, the Lutheran Church Extension Fund (LCEF) and the Lutheran Federal Credit Union (LFCU), provide loans to church workers; and

WHEREAS, LCEF and LFCU understand and appreciate the unique financial situations of church workers and can provide appropriate loan counseling; and

WHEREAS, Another synodwide entity, Concordia Plan Services (CPS), provides excellent leadership by recognizing students at the seminaries as pre-church workers, covering them under the Concordia Health Plan; and

WHEREAS, It is in the best interest of the synodwide entities and the Synod’s church workers to establish beneficial relationships at an early stage; therefore be it

*Resolved*, That the administrations of the seminaries, LCEF, and LFCU gather sufficient information and meet to determine the feasibility of privatizing student lending at the seminaries; and be it further

*Resolved*, That the preferred lender for student loans at the seminaries be a synodwide corporate entity; and be it finally

*Resolved*, That if this group identifies a reasonable alternative and lenders are willing to participate, the seminaries be encouraged to withdraw from the Title IV Student Financial Aid Program.

**Action:** Adopted (7)

(Res. 6-03, Res. 6-04, Res. 6-05, and Res. 6-06 were, without objection from the assembly, bundled together and introduced by the committee as a single proposed action. After debate, Res. 6-03, Res. 6-04, Res. 6-05, and Res. 6-06 were adopted as presented [single action by hand vote].)

## To Encourage Use of Existing Training Programs for Pastoral Ministry in Immigrant and Challenging Ministry Settings

### RESOLUTION 6-06

Report R62 (CW, pp. 235–261); Overture 6-14 (CW, pp. 360–361)

WHEREAS, Throughout its history, The Lutheran Church—Missouri Synod has established various training and degree programs to prepare pastors for service in new ministry settings. Often this has been in response to outreach opportunities as well as to provide pastors in small economically distressed congregations, small isolated congregations, and congregations that present unique demographic challenges. Among these routes have been numerous district training programs for lay deacons, Distance Education Leading to Ordination (DELTO, no longer in operation), the Ethnic Immigrant Institute of Theology, the Center for Hispanic Studies (formerly the Hispanic Institute of Theology), the Cross-Cultural Ministry Center, Bilingual Pastoral Formation for Latinos, and various other programs; and

WHEREAS, As congregations of the LCMS continue to navigate the rapidly changing shifts in our society, it will be necessary for the Synod to utilize these and other models of preparing pastors that supplement its residential pastoral formation programs at both seminaries; therefore be it

*Resolved*, That the congregations and districts of the LCMS be commended for their desire to provide Word and Sacrament ministry for all the people of God and for Gospel outreach; and be it further

*Resolved*, That the LCMS continue its long-standing commitment to a well-trained clergy, formed through its seminaries; and be it further

*Resolved*, That districts and congregations in cross-cultural settings and in challenging demographic circumstances be encouraged to utilize, when appropriate, the various programs for forming pastors in the Synod, such as the Specific Ministry Pastor program, the Ethnic Immigrant Institute of Theology, the Center for Hispanic Studies, the Cross-Cultural Ministry Center, Bilingual Pastoral Formation for Latinos, and various other programs of the seminaries which focus on training pastors for these situations; and be it finally

*Resolved*, That the Synod continue its multifaceted efforts to ensure that financial constraints do not prevent any eligible candidate from participating in these programs.

**Action:** Adopted (7)

(Res. 6-03, Res. 6-04, Res. 6-05, and Res. 6-06 were, without objection from the assembly, bundled together and introduced by the committee as a single proposed action. After debate, Res. 6-03, Res. 6-04, Res. 6-05, and Res. 6-06 were adopted as presented [single action by hand vote].)

# University Education

## To Adopt Lutheran Identity Statement for CUS Institutions as Prepared by CUS Presidents

### RESOLUTION 7-01A

Reports R1, R15, R63 (CW, pp. 1–6, 77–79, 262); Overtures 7-01–02 (CW, pp. 363–364)

WHEREAS, The Synod is blessed with university leadership that seeks to reflect the confession and practice of the church and to share the treasure of the Gospel with a world in need; and

WHEREAS, The presidents of the Concordia University System (CUS) have endorsed an identity statement and its protocols as a means to demonstrate their support for the Christian teaching and Lutheran confession and practice of the church (R15, pp. 77–78):

#### Lutheran Identity Standards for CUS Institutions

As educational institutions of The Lutheran Church—Missouri Synod (LCMS), the colleges and universities of the CUS confess the faith of the Church. The Concordias uphold the teachings of Sacred Scripture and its articulation in the Lutheran Confessions. This includes the biblical teaching that Jesus Christ—true God and true man—is the sole way to God’s mercy and grace; that at the beginning of time the triune God created all things; that life is sacred from conception to natural death; and that marriage between a man and a woman is a sacred gift of God’s creative hand—over against the reductionistic assumptions of many in our culture who view men and women as only transitory and material beings.

As educational institutions of the LCMS, the Concordias are committed to providing an excellent, robust curriculum in the liberal arts and professional studies, which together equip students for various vocations of service to church and society. As C. F. W. Walther wrote:

As long as and wherever the Christian church flourished, it always and everywhere proved itself to be a friend and cultivator of all good arts and sciences, gave its future servants a scholarly preparatory training, and did not disdain to permit its gifted youth at its schools of higher learning to be trained by the standard products of even pagan art and science.

Accordingly, the colleges and universities of the CUS affirm and promise to uphold these identity standards:

1. *Identity statements*—The institution’s mission statement (and/or vision statement) clearly identifies it as

an LCMS institution, as do the institution’s primary print and electronic publications.

2. *Governing Board*—All of the institution’s regents are active members in good standing of LCMS congregations (Bylaw 3.10.5.2–4).

3. *Senior Leadership*—The president and the senior leaders over academic student life, admissions, and athletics are active members in good standing of LCMS congregations and faithfully participate in worship and religious activities on campus and in their local congregations.

4. *Faculty*—Each tenure track or continuing-level faculty search is given optimal exposure among members of congregations of the LCMS to identify faculty who are qualified in their respective academic disciplines and are members of LCMS congregations. Ideally, all faculty members are active members of LCMS congregations. When academically qualified LCMS members are not available, faculty members will be Christians who affirm, at minimum, the content of the Ecumenical Creeds and are members of Christian congregations. All faculty members promise to perform their duties in harmony with the truths of Holy Scripture, the Lutheran Confessions, and the doctrinal statements of the LCMS (cf. Bylaw 3.10.5.6.2).



Committee 7 Chairman Timothy Scharr

5. *Theology Faculty*—All theology faculty (full-time and part-time) are active members in good standing of LCMS congregations and fully affirm the theological confession of the LCMS. As the LCMS Bylaws indicate, all full-time theology faculty receive prior approval from the CUS Board of Directors before being appointed or called (Bylaw 3.6.6.1).

6. *Academic Freedom and Responsibility*—All full-time faculty acknowledge their acceptance of the CUS statement of Academic Freedom and Responsibilities. All faculty, both full- and part-time, pledge to perform their duties in harmony with Scripture, the Confessions, and the Synod's doctrinal statements (Bylaw 3.10.5.6.2).

7. *Faith and Learning*—In accordance with the doctrine of the two kingdoms, all faculty strive to faithfully bring Lutheran theology into interaction with their various academic disciplines while respecting the integrity of those disciplines. Likewise, in other campus arenas, faculty, staff, and administrators will seek to apply Lutheran theology within their campus vocations.

8. *Required Theology Courses*—The institution requires two to three theology courses for an undergraduate degree, typically in Old Testament, New Testament, and Christian doctrine. Because these courses are directly related to the theological identity of CUS institutions and to the identity formation of graduates, these theology courses will normally be taken at a CUS institution. Exceptions to this will be approved by the institution's called theological faculty.

9. *Preparation of Church Workers*—The institution provides resources to recruit, form, nurture, and place students preparing for professional church work in the LCMS (e.g., pre-seminary, pre-deaconess, deaconess, Lutheran teacher, DCE, DCO, DPM). Specific programs may vary by campus.

10. *Campus Ministry*—The institution offers regular opportunities for worship that reflect the confession of the church. Faculty, staff, and students are strongly encouraged to participate in these services. The institution calls a campus pastor or chaplain, who is a minister of religion—ordained of the LCMS, to oversee the worship life of the community, organize opportunities for Christian service and witness, and provide pastoral care for students;

and

WHEREAS, Such commitment by the presidents is distinctive and, by God's grace, will recommend their institutions not only to members of the church but also to those that are seeking such a full and transparent commitment to the integration of the finest in university education with the Gospel of Jesus Christ; and

WHEREAS, While some have noted the drift of colleges and universities away from the churches that gave birth to them, the Synod

can give thanks for such a clear and forthright expression of solidarity with the church; and

WHEREAS, We rejoice that the boards of regents of every Concordia college and university have adopted this statement for their respective institutions; and

WHEREAS, Pastors, congregations, and parents are urged to support these faithful presidents and send students as well as financial assistance so that their mission as institutions of the Synod might flourish and display the truth that all true knowledge and learning is rightly ordered in relation to God's revelation in Jesus Christ; and

WHEREAS, It is appropriate that the Synod in convention support the faithful witness of the CUS institutions by adopting the Lutheran Identity Standards prepared by the institution presidents; and

WHEREAS, It is appropriate that the achievements of the institutions relating to the Lutheran Identity Standards be shared regularly with the CUS and the President of the Synod, to assist them in carrying out their responsibilities as assigned by the bylaws, and with the institution's own community and the Synod at large for mutual edification and encouragement; therefore be it

*Resolved*, That the Synod in convention commend the institution presidents and the board of regents of every Concordia institution for their faithful leadership in the preparation, endorsement, and adoption of the Lutheran Identity Standards set forth above; and be it further

*Resolved*, That the Synod in convention adopt the Lutheran Identity Standards set forth above; and be it finally

*Resolved*, That as contemplated by the standards, each institution will submit an annual self-evaluation of its institutional commitment to Lutheran identity by submitting a written report to the CUS Board of Directors and the President of Synod describing, with evidence, how the institution meets the ten Lutheran identity standards, on or prior to December 1 of each year, which report shall be submitted by each respective board of regents and shared with the respective campus community. Additionally, the CUS board shall use this information to report to the Synod in convention the achievements of the institutions relating to the Lutheran Identity Standards, and the President of the Synod and the CUS board shall use this information to assist them in fulfilling their responsibilities under existing Bylaws 3.3.1.1.1 (c), 3.3.1.2 (a), and 3.6.6.5 (i).

**Action:** Adopted (4)

(After the resolution was read in its entirety, the chair asked for a voice vote to end debate and Res. 7-01A was adopted as presented [Yes: 927; No: 43].)



# To Preserve Concordia Colleges and Universities as Institutions of the Church and Strengthen Their Structural Bonds with Synod

## RESOLUTION 7-02B

Reports R15, R63 (CW, pp. 77–88, 262–267); Overtures 7-03–09, 7-11–13, 7-15–17 (CW, pp. 364–369, 371–372); CCM Opinion 13-2695 (CW, pp. 129–130)

WHEREAS, The Concordia colleges and universities are treasures of the church, built by God's grace with the people's offerings, bequests, and tuition, that serve to educate students for service both in church work and in society at large; and

WHEREAS, The Synod witnessed with great sadness the decision of Concordia University Edmonton (CUE), originally founded by The Lutheran Church—Missouri Synod (LCMS) in 1921 for the purpose of training teachers and seminary candidates, to renounce its Christian mission, sever all ties with the Lutheran Church Canada (LCC), and become an entirely secular, non-Lutheran, and non-Christian institution. As a result, the LCC has been deprived not only of the use of the institution for training its church workers but also of the value of the CUE property; and

WHEREAS, The loss of CUE to the church did not happen overnight, but occurred following several steps (an oft-repeated occurrence described in the book *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches*, by James Burtchaell):

- In 2012, the Board of Governors of CUE acted to revise its bylaws so that the LCC would no longer elect members of the Board of Governors, with the result that the Board of Governors became self-perpetuating. At the time, the president of CUE assured LCC leaders that any decisions CUE made would “not only maintain, but strengthen the shared ecclesiastical bond” with the LCC.
- In November 2015, CUE's Board of Governors voted to remove all references to Christianity from its mission statement and to secularize;

and

WHEREAS, To preserve the Concordia colleges and universities as institutions of the church, it is necessary to strengthen their structural bonds with the Synod, lest the institutions be lost to the church through inattention or the temptation to compromise with secularism; and

WHEREAS, With prudence, the 2013 LCMS convention adopted Res. 5-01A “To Encourage Continued Faithful Witness by Concordia University System”; and

WHEREAS, The Res. 5-01A Task Force was appointed for the purpose of

- studying and reporting on the issues of confessional Lutheran identity in all Concordia University System (CUS) institutions

- strengthening all CUS institutions' connection to the Synod
- reviewing the composition, size, and selection of boards of regents
- reviewing Bylaw 3.6.6.5 (k) regarding the consolidation, relocation, separation, or divesting of CUS institutions
- reviewing governance structures;

and

WHEREAS, The task force developed a series of Lutheran Identity Standards for CUS institutions, which have been endorsed unanimously by the CUS presidents and are being presented to the 2016 convention for affirmation in Res. 7-01; and

WHEREAS, A significant number of the overtures relating to governance issues within the Concordia University System submitted for consideration by the 2016 convention of the Synod relate to the comprehensive work of the task force; and

WHEREAS, Certain of the recommendations of the task force require further study by the presidents and boards of regents of the CUS institutions and, at their request, the CUS board of directors has agreed to recommend further study of such recommendations; and

WHEREAS, 2013 Res. 5-05B improved the governance process for CUS boards of regents by imposing specific requirements for qualifications of regents, and by requiring boards of regents to document to the CUS board of directors various key factors including financial stewardship, faithfulness to the church, and educational background suiting them for service on the governing boards of complex and sizeable institutions; and

WHEREAS, Each institution and the Synod at large benefits from the presence on boards of regents of rostered workers of the Synod who faithfully serve the church and who are often alumni of the institution; and

WHEREAS, The President of the Synod has many responsibilities with respect to CUS institutions under long-standing bylaws of the Synod, including, *inter alia*, Bylaw 3.3.1.1.1 (c), which provides that “he shall at regular intervals officially visit or cause to be visited all the educational institutions of the Synod to exercise supervision over the doctrine taught and practiced in those institutions”; Bylaw 3.3.1.2 (a), which provides that “he shall at regular intervals officially visit or cause to be visited all the educational institutions of the Synod and thereby exercise oversight over their administration as it relates to adherence to the Constitution, Bylaws, and resolutions of the Synod”; and Bylaw 3.3.1.3 (b), which provides that “he shall make provisions for new district presidents and members of boards and commissions of the Synod to be acquainted with their duties and responsibilities”; and

WHEREAS, The regional vice-presidents of the Synod assist the President of the Synod pursuant to Bylaw 3.3.2 in the visitation of the CUS institutions; and

WHEREAS, Each CUS institution and the Synod would benefit from increased communication and coordination with the Synod at large, to ensure that each institution remains closely affiliated with the Synod; and

WHEREAS, Close affiliation of the CUS institutions and the Synod is crucially important in the rapidly changing culture in which numerous matters of religious liberty are being eroded; and

WHEREAS, The structure of most boards and commissions of the Synod include either the President of the Synod or his representative as a member or members who are appointed by the President of the Synod; and

WHEREAS, To ensure communication and mutual accountability while ensuring that governance of CUS institutions remains with their respective boards of regents, whose vocation, fiduciary duty, and authority within the Bylaws are to be respected, it is appropriate that the Praesidium of the Synod have the authority to appoint one voting member to each respective CUS board of regents; and

WHEREAS, Because the accrediting bodies for institutions of higher education seek confirmation that the ultimate governing authority of each institution is vested in its governing board (for Concordia institutions, the boards of regents) and require that donors to institutions do not exercise undue influence over their governance, it is appropriate that the bylaws be amended for clarity; and

WHEREAS, Certain other bylaw revisions are appropriate for the improved governance of the CUS institutions pertaining to the boards of regents and the office of president of each institution for clarification and in keeping with best practices for governance, to include providing for consistency in interim appointments with the provisions for interim appointments set forth in Bylaws 3.6.1.5 (b) and 3.9.5.3.1 (b); therefore be it

*Resolved*, That the 2013 Res. 5-01A Task Force be commended for its work thus far; and be it further

*Resolved*, That the President of the Synod renew the appointment of the task force members and direct them to continue their work during the next triennium for the purpose of continuing to

- strengthen all CUS institutions' connection to the Synod
- review the composition, size, and selection of boards of regents
- review governance structures
- review the process for selecting presidents of institutions;

and be it further

*Resolved*, That this task force make its first reports and recommendations to the President by the end of 2017, which shall be provided to the CUS institutions for review and comment for a period of at least six months, and its final report and recommendation, responding to any comments from the CUS institutions on the initial draft, to the 2019 LCMS convention; and be it finally

*Resolved*, That the Bylaws of the Synod be amended as follows:

#### Rationale

To add linkage with the Synod through appointees of the Praesidium and to clarify issues relating to board of regents governance.

#### PRESENT/PROPOSED WORDING

1.1.1.2 The board of regents of each college and university shall consist of no more than ~~17~~ 18 voting members.

1. One ordained minister, one commissioned minister, and two laypersons shall be elected by the conventions of the Synod.

2. One ordained minister, one commissioned minister, and two laypersons shall be elected by the geographical district in which the institution is located.

3. No ~~less~~ fewer than four and no more than eight ~~laypersons~~ members shall be appointed as voting members by the board of regents according to a process determined by the individual institution.

4. The president of the district in which the college or university is located or a district vice-president as his standing representative shall serve as an *ex officio* member.

5. One voting member, who may be an ordained minister, a commissioned minister, or a layperson, shall be appointed by the Praesidium of the Synod after consultation with the president of the respective institution and the Board of Directors of the Synod.

56. College and university board of regents members may be elected or appointed to serve a maximum of three consecutive three-year terms and must hold membership in a member congregation of the Synod.

67. Not more than two of the elected members shall be members of the same congregation.

78. Persons elected or appointed to a board of regents should be knowledgeable regarding the region in which the institution is located and shall demonstrate familiarity and support for the doctrinal positions of the Synod and possess two or more of the following qualifications: theological acumen, an advanced academic degree, experience in higher education administration, administration of complex organizations, finance, law, investments, technology, human resources, facilities management, or fund development. Demonstrated familiarity and support of the institution is a desired quality in the candidate. When regents are elected at the national convention of the Synod or appointed by the Board of Regents, qualifications shall be reviewed and verified as outlined in Bylaw 3.12.3.7 by the Secretary of Synod (or designee) and the president of the CUS (or designee). When regents are elected at district conventions or appointed by the board of regents, qualifications of all nominees, including floor nominees, shall be reviewed and verified by the chair and secretary of the district board of directors or their designees.

9. Recognizing its fiduciary duty as a board, as well as the requirements of accrediting bodies that an institution's governing board be clearly defined and have ultimate authority and independence in the operation of the institution subject to appropriate pre-established policies and rules (e.g., Synod bylaws), under no circumstances shall a board delegate its authority to, nor commingle its authority with, any other body that includes non-board members. Boards of regents may meet as a "committee of the whole" with advisory groups (e.g., a foundation board; the CUS board) to seek input, but no votes shall be taken at such meetings.

#### Rationale

In keeping with current scrutiny of executive compensation at nonprofits, it is best to leave severance arrangements to the discretion of each board of regents. Additionally, it is appropriate to clarify the process for appointment of interim presidents following a vacancy.

#### PRESENT/PROPOSED WORDING

- 3.10.5.5.1 The president of each college or university shall serve a five-year renewable term of office....

...

(d) In the event that a president's term is not renewed, the office of the president shall be considered vacant as of the end of the term of the incumbent. ~~A president whose term is not renewed shall continue to receive full salary and benefits for six months excepting those benefits specifically associated with the office of the president.~~

~~(e) When a president retires, the board of regents may continue the president's full salary and benefits for six months excepting those benefits specifically associated with the office of the president.~~

- 3.10.5.5.2 The following process shall govern the selection of a college/university president.

(a) When a vacancy or an impending vacancy in the office of president is known, the board of regents shall inform the campus constituencies, the Board of Directors of Concordia University System, the President of the Synod, an official periodical of the Synod, and other parties as appropriate. If a vacancy in a presidency occurs, the board of regents shall appoint an interim president, who shall meet the qualifications established for the office of president. He shall bear the title "interim president" and may not serve more than eighteen (18) months without the concurrence of the President of the Synod. Such interim appointee shall be ineligible to serve on a permanent

basis without the concurrence of the President of the Synod.

...

**Action:** Adopted (9)

(Following its formal introduction by the committee and after debate was ended, Res. 7-02B was adopted as presented [Yes: 731; No: 48].)

## To Amend Certain Concordia University System Bylaws

### RESOLUTION 7-03A

**Report R63 (CW, pp. 262–267); Overtures 7-10, 7-14 (CW, pp. 367, 369–371)**

#### A. To Update CUS Bylaws

#### PRESENT/PROPOSED WORDING

- 3.6.6.3 The Board of Directors of Concordia University System shall be composed of nine voting members and four nonvoting members (no more than ~~one member~~ two members elected by the Synod shall be from the same district, and no executive, faculty member, or staff member from a Lutheran institution of higher education may serve on the Board of Directors of Concordia University System as a voting member):

...

- 3.6.6.4 The presidents and interim presidents of the Synod's educational institutions shall comprise an advisory council which shall meet at the call of the Board of Directors of Concordia University System and report the results of its studies to the board for consideration in making its decisions.

- 3.6.6.5 In keeping with the objectives and the Constitution, Bylaws, and resolutions of the Synod, the Board of Directors of Concordia University System shall

(a) ~~develop detailed~~ adopt coordinating policies and procedures for cooperative roles and responsibilities of the colleges and universities after consulting with or receiving recommendations from the colleges or universities of the Synod;

(b) together with boards of regents and the Board of Directors of the Synod, coordinate institutional planning and approve capital projects in relation to campus property-management agreements and changes to institutional master plans of the colleges and universities, upon recommendation of the boards of regents;

(c) review and approve new programs and manage peer review of programs in the interest of the institution(s) and the Synod;

(d) establish policy guidelines involving distribution of grants from the Synod (restricted and unrestricted) and efforts for securing additional financial support from other sources;

(e) obtain data on liberal arts education and current trends and government regulations in higher education that impact upon collaborative efforts and relationships within the Concordia University System;

(fd) together with the Board of Directors of the Synod, establish and monitor adopt criteria and standards for determining institutional viability; fiscal and otherwise; of the colleges and universities, subject to approval by the Board of Directors of the Synod, and monitor compliance with these standards and criteria;

(ge) together with districts, congregations, local boards of regents, and national efforts, assist congregations and districts in student recruitment for both professional church work and lay higher education;

(hf) serve as a resource for the development of lists of potential teaching and administrative personnel;

(ig) upon request of assist the President of the Synod, assist in monitoring the on-going and promoting the ongoing faithfulness of all Concordia University System institutions colleges and universities to the Synod's doctrine and practice Article II of the Constitution of the Synod; and

(j) together with schools, districts, congregations, and national efforts, foster continuing education for ministers of religion—commissioned.

(kh) have authority, after receiving the consent of the Board of Directors of the Synod by its two-thirds vote and also the consent of either the Council of Presidents by its two-thirds vote or the appropriate board of regents by its two-thirds vote, to consolidate, relocate, separate, or divest a college or university.

3.6.6.6 The Board of Directors of Concordia University System shall receive evidence on a regular basis from boards of regents and campus administrators that they are, after consulting with the colleges and universities of the Synod, adopt policies to assist and ensure that the boards of regents and campus administrators are

...

(f) maintaining accountability of its institutions to the system-wide board while expecting stronger governance of the institutions by their boards of regents.

## **B. To Provide Clarity to Bylaws Governing Concordia University System Faculty Policies and Dispute Resolution**

### **Rationale**

2013 Res. 5-06A "To Revise Bylaw 3.10.5.6 re College and University Faculties" removed much of the content of Bylaws 3.10.5.6ff as being no longer relevant at the Synod level, thereby to allow boards of regents to set their own policies governing faculty and academic matters.

Res. 5-06A replaced the deleted bylaw paragraphs with new paragraphs requiring each educational institution to state policies and procedures related to faculty matters (3.10.5.6.1), to state terms and conditions of employment and limitations on academic freedom in appointment documents (3.10.5.6.2), and to provide a formal procedure for carrying out performance reviews on a regular basis (3.10.5.6.3).

Res. 5-06A also detailed proper causes for termination of faculty employment (3.10.5.6.4), retained bylaw language regarding consequences of the removal of faculty members from the roster of the Synod (3.10.5.6.4.1), and added a bylaw requiring CUS dispute resolution guidelines for use by faculty members who wish to challenge a termination decision (3.10.5.6.4.2).

This process of removing former Bylaws 3.10.5.6ff resulted in newly adopted bylaws that are less than clear in their expectations for dispute resolution related to faculty employment and academic matters. In addition, Res. 5-06A also removed the former Bylaw 3.10.5.6.9 governing the handling of complaints against academic institutions' faculty or administration.

The following proposed bylaw amendments will clarify the wording of the replacement bylaw paragraphs. Therefore be it

*Resolved*, That Bylaw 3.6.6.1 be revised and new Bylaw 3.6.6.7 governing Concordia University System policy administration and dispute resolution be adopted as follows:

### **PRESENT/PROPOSED WORDING**

#### ***Concordia University System***

3.6.6.1 The Board of Directors of the Concordia University System has authority with respect to the Synod's colleges and universities. It shall have the overall responsibility to provide for the education of pre-seminary students, ministers of religion—commissioned, other professional church workers of the Synod, and others desiring a Christian liberal arts education by providing prior approval as set forth in Bylaw 3.10.5.6.2 for all initial full-time theology appointments to college/university faculties and by coordinating the activities of the Synod's colleges and universities as a unified system of the Synod through their respective boards of regents.

...

3.10.5.6.1 3.6.6.7 The Concordia University System Board of Directors shall maintain in its policies a list of subject matters that Each educational institution shall state must address in its own policies and procedures,



related to include faculty appointments, employment contracts, contract renewal, contract termination, faculty organization, modified service, sabbaticals, and dispute resolution, within the Concordia University System's Standard Operating Procedures Manual for Dispute Resolution. Notwithstanding the provisions of any such policy, any person connected with an institution who is a member of the Synod shall also remain under the ecclesiastical supervision of the Synod, and nothing in any such Concordia University System institution policy shall be construed to limit or constrain any action that may be taken or the rights or responsibilities of any party, pursuant to the Synod *Handbook* with respect to a member of Synod.

and be it further

*Resolved*, That Bylaws 3.10.5.6–3.10.5.6.4.2 governing Concordia University System faculties administration be amended as follows:

#### PRESENT/PROPOSED WORDING

##### ***Concordia University System Faculties***

- 3.10.5.6 The faculty of each college or university of the Synod shall consist of the president, the full-time faculty, and the part-time faculty.
- 3.10.5.6.1 The Concordia University System Board of Directors shall maintain in its policies a list of subject matters that Each educational institution shall state must address in its own policies and procedures, related to include faculty appointments, employment contracts, contract renewal, contract termination, faculty organization, modified service, sabbaticals, and dispute resolution. within the Concordia University System's Standard Operating Procedures Manual for Dispute Resolution.
- ...
- 3.10.5.6.4 Other than honorable retirement, termination of faculty employment may only be the result of the following:
- (a) professional incompetency;
  - (b) incapacity for the performance of duty;
  - (c) insubordination;
  - (d) neglect of or refusal to perform duties of office;
  - (e) conduct unbecoming a Christian;
  - (f) advocacy of false doctrine (Constitution Art. II) or failure to honor and uphold the doctrinal position of the Synod as defined further in Bylaw 1.6.2 (b);
  - (g) discontinuance of an entire program (e.g., social work, business);
  - (h) discontinuance of an entire division or department (e.g., modern foreign language) of a college or university;

- (i) reduction of the size of staff in order to maintain financial viability in compliance with policies concerning fiscal viability; ~~and~~
- (j) discontinuance, merger, or consolidation of an entire college or university operation;
- (k) expiration of the term of a contract of employment; and
- (l) for those whose position requires membership in a Synod congregation, if the person ceases to be a member of a Synod congregation.

3.10.5.6.4.1 A faculty member who is on the roster of the Synod is under the ecclesiastical supervision of the Synod. In the event a member is removed from membership in the Synod pursuant to procedure established in these bylaws, then that member is also considered removed from the position held and shall be terminated forthwith by the board of regents.

3.10.5.6.4.2 An appeal process ~~following Concordia University System's Standard Operating Procedures Manual for Dispute Resolution established by the board of regents of the institution~~ shall be in place for use by faculty members who wish to challenge a termination decision. Notwithstanding the provisions of any such policy, any person connected with an institution who is a member of Synod shall also remain under the ecclesiastical supervision of the Synod, and nothing in any such Concordia University System institution policy shall be construed to limit or constrain any action that may be taken or the rights or responsibilities of any party, pursuant to the Synod's Handbook with respect to a member of Synod.

**Action:** Adopted (9)

(The assembly agreeing to proceed directly to the vote on the resolution, Res. 7-03A was adopted as presented [Yes: 768; No: 38].)

## To Endorse Roster Status for Graduates of Classical Liberal Studies and Other Teacher Education Programs

### **RESOLUTION 7-05A**

**Overtures 7-20–21, 7-23–24 (CW, pp. 374–376)**

WHEREAS, The Scriptures and Lutheran Confessions command and commend education that shapes students morally as well as intellectually, preparing them to love God and serve their neighbors:

Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. (Eph. 6:4)

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is

anything worthy of praise, think about these things. What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you. (Phil. 4:8–9)

For if we want capable and qualified people for both the civil and spiritual realms, we really must spare no effort, time, and expense in teaching and educating our children to serve God and the world. We must not think only of amassing money and property for them. (LC I 172–73);

and

WHEREAS, An increasing number of Lutheran schools are choosing a classical model of education as best suited to carry out these mandates; and

WHEREAS, Classical Lutheran education requires teachers who are richly conversant in Lutheran doctrine and practice, as well as the languages, literature, and history of Western civilization, as Luther himself notes, “One knife cuts better than another; so likewise, one that has learned languages and arts can better and more distinctly teach than another” (Table Talk CXXXVI); and

WHEREAS, Current teacher education programs offered through Concordia University System (CUS) institutions do an excellent job, and have in many instances served as models statewide and nationwide, in preparing candidates for state certification allowing service in public school settings; and

WHEREAS, The Synod should commend the teacher training programs at the CUS institutions that serve the needs of those preparing to enter the educational profession, whether at public, private, or parochial institutions; and

WHEREAS, The Synod should also seek to meet the needs of congregations with classical Lutheran schools desiring Synod-trained candidates to avoid having such congregations seek teacher candidates from colleges and universities outside the CUS; and

WHEREAS, Many preparing to enter the educational profession may wish to study principles other than or in addition to the methodology required to meet requirements set forth by governmental or other secular certification agencies; and

WHEREAS, It is the duty of the Synod to “aid congregations to develop processes of thorough Christian education and nurture and to establish agencies of Christian education such as elementary and secondary schools and to support synodical colleges, universities, and seminaries” (Constitution Art. III); and

WHEREAS, The Wyoming District in convention, in Res. 3-02-2015, has memorialized the Synod to establish a program for training classical Lutheran teachers; and

WHEREAS, Concordia University Wisconsin/Ann Arbor has created a classical education program intended to prepare students who wish to teach in schools and academies which have adopted a classical paradigm for their curricula and principles of pedagogy, consisting of a Classical Studies Major (giving a solid grounding in classical learning) and a Classical Pedagogy Minor, which provides training in distinctively classical principles of instruction and methods of learning; and

WHEREAS, The establishment of these alternative programs designed to train prospective Lutheran teachers would greatly strengthen the service of Concordia institutions to the Synod and help ensure the flourishing of Christian education in the Synod; therefore be it

*Resolved*, That the Synod in convention endorse the accredited classical liberal studies program at Concordia University Chicago, the classical education program at Concordia University Wisconsin/Ann Arbor, and any similar programs at other Concordia institutions upon approval of such programs by the CUS board of directors, for the training of classical Lutheran educators as ministers of religion—commissioned within the CUS, including a strong core of courses in the Scriptures, the Confessions, and the traditional liberal arts, history, literature, and languages of Western civilization, supplemented by practical pedagogical experience, and commend such program for study by CUS institutions who may wish to create similar programs and others interested in classical education, for an alternate route toward The Lutheran Church—Missouri Synod (LCMS) recognized teacher certification leading to placement on the roster of the LCMS for ministers of religion—commissioned; and be it further

*Resolved*, That by June 1, 2017, the CUS board shall establish appropriate standards for ensuring that candidates for roster status from these and other similar programs meet all requirements of Bylaw 2.8.1.

**Action:** Adopted (4)

(The chair asked for the assembly’s consent to proceed directly to voting on the resolution. Hearing no objection, the chair called for the vote and Res. 7-05A was adopted as presented [Yes: 912; No: 39].)

## To Assist Our CUS Institutions in Demonstrating Our Common Confession

### RESOLUTION 7-06B

#### Overture 7-10 (CW, p. 367)

WHEREAS, 2013 Res. 5-11B restored the prior approval process for initial appointments to seminary faculties, ensuring that review of such appointments would occur by Synod officials with significant synodwide responsibility, for the well-being of the Synod; and

WHEREAS, 2013 Res. 5-05B also restored the prior approval process for initial appointments of theology faculty at Concordia University System (CUS) institutions but set forth a process different from that used for seminary faculties; and

WHEREAS, The prior approval process as amended has been beneficial and has not caused any issues with institutional accreditation or otherwise; and

WHEREAS, The boards of regents and presidents of all of our Concordia institutions have demonstrated their support of the concept of prior approval for theology faculty by their adoption of the Lutheran Identity Standards (R15; CW, pp. 77–78), which provide in relevant part that “[as] the LCMS Bylaws indicate, all full-time

theology faculty receive prior approval from the CUS Board of Directors before being appointed or called (Bylaw 3.6.6.1)”; and

WHEREAS, Our Concordia institutions are lights in a dark world and provide valuable opportunities to share the Gospel; when they identify an academic course as a theology course they are making a public confession that it is intended to convey the Gospel and our doctrine in its truth and purity, and thus it is appropriate that all those who regularly teach such courses receive prior approval in accordance with Synod bylaws; and

WHEREAS, In the rapidly changing world of higher education, many colleges and universities increasingly use adjunct instructors who teach courses on campus, online, and at satellite locations, often on a regular and continuing basis; and

WHEREAS, It is necessary to provide a process for prior approval that ensures mastery of the appropriate academic qualifications, aptness to teach, and theological soundness, while ensuring that our institutions have the flexibility they require to meet the needs of their particular academic programs from semester to semester, by allowing the appointment of faculty, or the redeployment of faculty already on staff who are not already full-time theology faculty, so as to meet the institution’s needs under the oversight of its theology department for up to one year, thus providing adequate time to seek prior approval if the instructor will continue to teach theology courses beyond one year; and

WHEREAS, CUS schools are given responsibility for the training of ministers of religion—commissioned; and

WHEREAS, An important mission of the CUS is to prepare church workers, some of whom continue their theological education at Concordia Theological Seminary, Fort Wayne, and Concordia Seminary, St. Louis; and

WHEREAS, “We, though many, are one body in Christ” (Rom. 12:5); and

WHEREAS, Students continuing through multiple institutions of the CUS, as well as to the Synod at large, would benefit from the application of consistent standards of excellence in the selection and approval of theology faculty; therefore be it

*Resolved*, That the Synod give thanks for the diligent and faithful work of all those who have been involved in the prior approval processes as they now exist; and be it further

*Resolved*, That the Bylaws of the Synod be amended as follows:

PRESENT/PROPOSED WORDING

3.6.6.1 The Board of Directors of the Concordia University System has authority with respect to the Synod’s colleges and universities. It shall have the overall responsibility to provide for the education of pre-seminary students, ministers of religion—commissioned, other professional church workers of the Synod, and others desiring a Christian liberal arts education by providing facilitating prior approval as set forth in Bylaw 3.10.5.6.3 for all initial full-time theology appointments to college/university faculties and by coordinating the activities of the Synod’s

colleges and universities as a unified system of the Synod through their respective boards of regents.

...

3.10.5.6.2 Except as otherwise provided in these bylaws, the board of regents, on recommendation of the president of the institution, shall appoint all full-time members of the faculty. The terms and conditions of every appointment shall be stated in writing and be in the possession of both the institution and the prospective faculty member before the appointment is consummated. Limitations of academic freedom because of the religious and confessional nature and aims of the institution shall be stated in writing at the time of the appointment and conveyed to the person being appointed. Faculty members, full- and part-time, shall pledge to perform their duties in harmony with the Holy Scriptures as the inspired Word of God, the Lutheran Confessions, and the Synod’s doctrinal statements.

3.10.5.6.3 All initial appointments to persons serving on the-  
ology faculties, or teaching classes in or cross-listed  
with the theology department, shall require prior  
approval by a majority vote of the President of the  
Synod (or his designee), the chairman of the Coun-  
cil of Presidents (or his designee), and a member  
of the Concordia University System board selected  
by the chair, and shall include a thorough theolog-  
ical review. The three voters shall be ordained. The  
process shall be facilitated by the president of Con-  
cordia University System. Initial appointment refers  
to the initial engagement of any person to teach one  
or more theology courses, regardless of assigned  
academic department, other than faculty who teach  
theology courses no more than one academic year in  
any three-year period.

and be it finally  
*Resolved*, That the immediately following bylaw sections begin-  
ning with current Bylaw 3.10.5.6.3 be renumbered accordingly.

**Action:** Adopted (9)

(After debate was ended, Res. 7-06B was adopted as presented  
[Yes: 660; No: 171].)

To Celebrate 125th Anniversary of Concordia  
University, St. Paul, Minnesota

RESOLUTION 7-08

Overture 7-25 (CW, p. 376)

WHEREAS, The Lord of the Church has blessed Concor-  
dia University, St. Paul, by empowering it to serve The Lutheran  
Church—Missouri Synod (LCMS) for 125 years as an institu-  
tion to prepare church workers and lay leaders for thoughtful and

informed living, dedicated service to God and humanity, and the enlightened care of God’s creation—all within the context of the Christian Gospel; and

WHEREAS, The Lord of the nations has blessed Concordia University, St. Paul, with opportunities for ministry in an urban, multicultural setting, with many nations, tribes, people, and languages represented on its campus, and around the world through online education; and

WHEREAS, The God of abundance has blessed Concordia University, St. Paul, over the course of a century and a quarter with nearly 35,401 alumni, sainted and living, who have served and led churches, schools, institutions, and communities throughout the world through a variety of vocations; and

WHEREAS, The God of all wisdom and knowledge has blessed Concordia University, St. Paul, by enabling it to serve the church and world through 141 graduate and undergraduate programs; and

WHEREAS, The God of grace has blessed Concordia University, St. Paul, by leading it to achieve record enrollment numbers in each of the past four academic years, including 2,567 undergraduate, 1,742 graduate, and 71 doctoral students; therefore be it

*Resolved*, That the 2016 LCMS convention declare Concordia’s Founders Day, September 13, 2018, as a synodwide “Concordia University, St. Paul, Sunday,” encouraging and facilitating prayers, thanksgiving, offerings, and gifts to be given in celebration of the Lord’s abundant blessings to the church through one of its treasured educational institutions; and be it further

*Resolved*, That the Synod pause from its regular business to offer special thanksgiving and praise to almighty God for His continued blessings on Concordia University, St. Paul, Minnesota, and to commend it to His continued providential care.

**Action:** Adopted (4)

(Res. 7-08 was immediately adopted by voice vote, after which President Harrison offered the prayer of special thanksgiving and praise called for by the resolution.)



# Parochial Schools

## To Encourage and Strengthen the Lutheran Ethos of Our LCMS Early Childhood Centers, Elementary Schools, and High Schools

### RESOLUTION 8-01A

#### President's Report, Part II (TB, pp. 21–31)

WHEREAS, The Holy Scriptures and the Small Catechism are foundational for our faith and life in Christ; and

WHEREAS, Luther was concerned that “all the people are supposed to be Christians, have been baptized, and receive the Holy Sacrament even though they do not know the Lord’s Prayer, the Creed, or the Ten Commandments and live like poor animals of the barnyard and pigpen. What these people have mastered, however, is the fine art of tearing all Christian liberty to shreds” (Small Catechism, Preface); and

WHEREAS, The prefaces to the Small and Large Catechisms enjoin both the teaching and understanding of the Ten Commandments, the Creed, and the Lord’s Prayer as foundational for the Lutheran ethos in the Christian congregation, home, and school; and

WHEREAS, The Word of God and the catechism teach us how to receive God’s gifts in the Divine Service, how to pray, how to confess, how to forgive, and how to live where God has called us, with faith in Christ and love to the neighbor; and

WHEREAS, The congregations and schools of The Lutheran Church—Missouri Synod (LCMS) are bound to the Holy Scriptures and the Lutheran Confessions for the teaching of the faith and the practice of that faith; and

WHEREAS, The purpose of the liturgy and the hymnody of the Church is to teach us what we need to know about Christ (AC XXIV); and

WHEREAS, Our Synod has always placed a high value on doctrinally sound hymnals and agendas for teaching the faith (Constitution, Art. VI); and

WHEREAS, *Lutheran Service Book* is a blessing to our Synod and has been joyfully received in many Lutheran schools as the basis of their worship and catechesis; and

WHEREAS, The Bible, the catechism, and the hymnal are central to the Lutheran ethos and are God’s gifts to us that we might lovingly and clearly confess the Christian faith to children and families of our schools, believers and unbelievers alike; and

WHEREAS, The increasing presence of non-Lutherans in our schools presents an opportunity to evangelize them, calling them to repentance and faith in Christ, so that they may be buried with Christ by Baptism into death in order that they, too, might walk in newness of life (Rom. 6:4); and

WHEREAS, For the mission of the Church, it is imperative that we confess the Christian faith before the world in all aspects of our life, especially to those whom God has placed in our charge; and

WHEREAS, Trained rostered and nonrostered Lutheran teachers in our LCMS schools daily integrate theology in their teaching, model the Christian life, rightly apply Law and Gospel for the admonition and comfort of their students, and ultimately help them attain the fullness of maturity in Christ (Eph. 4:13); and

WHEREAS, The Lutheran ethos of our schools would greatly benefit from their dedicated non-Lutheran teachers receiving further catechesis in the Lutheran faith; and

WHEREAS, The National Lutheran School Accreditation (NLSA) process recognizes the importance of the Lutheran ethos in our schools; therefore be it

*Resolved*, That all pastors, administrators, teachers, and parents in the schools of the LCMS continue to build a Lutheran ethos in their schools, characterized by the following:

1. Daily use of the Scriptures, prayer, Luther’s Small Catechism, and the hymnal in the instructional and devotional life of their students at school and at home;



Committee 8 Chairman Dean Nadasy

2. A consistently faithful and winsome witness to God's judgment on sin and His grace in Jesus Christ to all students and family members;
3. A life together rooted in the forgiveness of sins and Christlike love;
4. Regular memorization of Holy Scripture and Luther's Small Catechism;
5. LCMS-trained Lutheran teachers or Christian teachers in the LCMS colloquy program who know and are committed to the truths of the Scriptures as confessed in our Lutheran Confessions;
6. A pastor who supports a school by eagerly serving the school as its spiritual leader, faithfully ministering with faculty, students, and their families;
7. A joyful affirmation and use of the historic, liturgical orders of the church in the worship life of students at school and at home;
8. A lively integration of our scriptural and confessional worldview into all the arts, sciences, and academic disciplines, recognizing these disciplines as gifts of God to be informed by the Word of God (Col. 3:16–17);
9. Students growing into the full stature of Christ (Eph. 4:13–15) as His mature disciples, fulfilling their vocations in service to Him and to their neighbors;
10. Resources offering guidance and support for parents as they teach the faith at home; and
11. Training of students to confess and model their Christian faith with family, friends, and neighbors who do not know Christ;

and be it further

*Resolved*, That the Synod in convention encourage pastors, administrators, teachers, and parents to work together in establishing this Lutheran ethos in their churches and schools; and be it further

*Resolved*, That the Synod in convention encourage congregational members of all churches in the LCMS to receive, care for, and pray continually for their pastors and teachers as blessings from God; and be it further

*Resolved*, That the Synod in convention give thanks to those, past and present, who have faithfully served in our LCMS schools; and be it further

*Resolved*, That the pastors, administrators, teachers, students, and families in our LCMS schools regularly rejoice in and give thanks for their partnership in the Gospel; and be it further

*Resolved*, That the Office of National Mission (ONM) provide guidance to congregations and schools in implementing the above resolutions; and be it further

*Resolved*, That Lutheran schools be encouraged to pursue and maintain NLSA to assist in assessing not only quality of education but also Lutheran ethos; and be it further

*Resolved*, That the district presidents and their representatives affirm, encourage, assist, and support congregations, pastors, and

teachers in maintaining the Lutheran ethos of their schools; and be it finally

*Resolved*, That the district presidents and the ONM report to the Synod in the next convention what they have done to strengthen the Lutheran ethos of our schools, along with their evaluations and recommendations for further strengthening the Lutheran ethos of our schools.

**Action:** Adopted (7)

(During discussion, the words “rostered and nonrostered” were added at the beginning of the third-last whereas paragraph; the words “or Christian teachers in the LCMS teacher colloquy program” were added after “teachers” in #5 of the first resolve; and the words “a school by eagerly serving” were added after the word “supports” in #6—all accepted by the committee as friendly amendments. Debate was ended by voice vote and Res. 8-01A was adopted as changed, also by voice vote.)

## To Recruit and Equip Lutheran Administrators for Service in Early Childhood Centers and Schools

### RESOLUTION 8-02

**Report R1.2 (CW, pp. 30–31); Overture 8-01 (CW, p. 377); President's Report, Part 2 (TB, pp. 21–31)**

WHEREAS, God commands parents, “Train up a child in the way he should go; even when he is old he will not depart from it” (Prov. 22:6); and

WHEREAS, Martin Luther said that “for the sake of the Church, we must have and maintain Christian schools” (“To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools,” 1524) and that “the schools will prove the very gates of hell, unless they diligently labour in explaining the Holy Scriptures, and engraving them on the hearts of the youth”; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has always supported Christian parents in their God-given vocation; and

WHEREAS, The LCMS has a distinguished history of over 175 years of assisting parents in this task through Lutheran schools; and

WHEREAS, Competent and faithful administrators are necessary to continue this task; and

WHEREAS, 40 percent of the current Lutheran school administrators are anticipated to retire within the next five years; and

WHEREAS, LCMS School Ministry has a School Leadership Development (SLED) program that recruits and equips administrators for LCMS schools; and

WHEREAS, It is essential to recruit and equip a new generation of faithful Lutheran administrators; therefore be it

*Resolved*, That the Synod in convention direct the Office of National Mission (ONM) and LCMS School Ministry to provide for the preparation of early childhood and school administrators, whether current, new, or prospective; and be it further

*Resolved*, That the Synod in convention direct the ONM and LCMS School Ministry to fund programs to recruit and equip such current, new, and prospective administrators; and be it finally

*Resolved*, That congregations pray for the administrators and educational programs of LCMS early childhood centers and schools.

**Action:** Adopted (7)

(Without objection from the assembly to proceeding immediately with the vote on the resolution, Res. 8-02 was adopted as presented by voice vote.)

## To Support the Quality and Sustainability of Lutheran Schools through the Work of the Blue Ribbon Committee on Lutheran Schools

### RESOLUTION 8-03A

**Report R1.2 (CW, pp. 12–16); Overtures 8-02–03 (CW, pp. 377–378); Res. 3-04 (2013 *Proceedings*, p. 117)**

WHEREAS, Lutheran schools provide a strong witness to their communities by proclaiming the pure Gospel of our Lord Jesus Christ as taught in the Scriptures in addition to rigorous academics, competitive athletics, and a passion for the arts; and

WHEREAS, In Lutheran schools, families outside the church are often drawn to life together with The Lutheran Church—Missouri Synod (LCMS) families, thus facilitating a Gospel witness; and

WHEREAS, LCMS schools (early childhood, elementary, and high schools) are the second-largest parochial educational system in the United States, operating 1,173 early childhood centers and preschools, 804 elementary schools, and 91 domestic and 3 international high schools (Hong Kong, Shanghai, and Hanoi), serving students and their families; and

WHEREAS, LCMS congregations have closed 458 schools since 2005, and enrollment has dropped by 99,113 students during the same period (from 290,453 in 2005 to 191,340 in 2015); and

WHEREAS, 61 percent of LCMS schools serve 100 or fewer children; and

WHEREAS, The 2013 LCMS national convention established a Blue Ribbon Committee with the following purpose: “to assist our congregations to embrace Lutheran schools as a critical ministry in congregational life and to support our schools as they serve in the 21st century” (Res. 3-04); and

WHEREAS, The Blue Ribbon Committee on Lutheran Schools will continue its work during the 2016–2019 triennium; therefore be it

*Resolved*, That the Synod in convention direct the Office of National Mission to fund the continued work of the Blue Ribbon Committee on Lutheran Schools; and be it further

*Resolved*, That the work of the Blue Ribbon Committee on Lutheran Schools include but not be limited to the following:

1. Identify the reasons for the decline in the number of schools and in total student enrollment;
2. Assess the current compensation of pastors and teachers in congregations with Lutheran schools and its effect on Lutheran schools and workers;
3. Suggest pilot projects that may produce creative solutions related to the challenges currently faced by our Lutheran schools;
4. Explore and communicate creative options for enhancing the quality of our schools, such as classical education, online education, flexible scheduling, hybrid homeschooling, consolidated efforts among congregations with schools, and ministry among international students;
5. Identify alternative models for funding Lutheran schools with an emphasis on making schools affordable for all families;
6. Recommend strategies for our Lutheran schools to serve their immigrant neighbors;
7. Identify, celebrate, and share examples of Lutheran schools actively engaged in the mission of Christ in their respective communities;
8. Explore the role of Lutheran schools in planting new churches and revitalizing existing churches; and
9. Address the significant need for a new generation of Lutheran educators;

and be it finally

*Resolved*, That the Blue Ribbon Committee complete its work by mid-2018 so that it can report to the LCMS national convention in 2019.

**Action:** Adopted (7)

(Without objection from the assembly to proceeding to vote immediately, Res. 8-03A was adopted as presented by voice vote.)

# To Preserve the Religious Freedom of Our Parochial Schools

## RESOLUTION 8-04

**Overture 7-19** (CW, pp. 373–374); **President’s Report, Part 2**  
(TB, pp. 21–31)

WHEREAS, Lutheran schools are a vital expression of religious freedom in the United States; and

WHEREAS, Our Lutheran schools encounter rapid societal changes starkly contradicting biblical truth, such as the redefinition of marriage, family, and human sexuality; and

WHEREAS, Our Lutheran schools may face federal and state mandates that contradict the Word of God and our confession of faith; and

WHEREAS, Such societal and governmental changes may result in significant legal and financial consequences; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) School Ministry, in cooperation with the Alliance for Defending Freedom (ADF) and Synod counsel, has produced the “Protecting Your Ministry” document, which includes sample policies that are designed to help protect the religious freedom of our schools; therefore be it

*Resolved*, That our Lutheran schools maintain their commitment to the Scriptures and the Lutheran Confessions; and be it further

*Resolved*, That all LCMS schools evaluate the implications of their financial dependence on government programs and aid; and be it further

*Resolved*, That the Synod thank ADF for assisting with the “Protecting Your Ministry” document and commend this document and other resources available on the LCMS website to all congregations and schools; and be it finally

*Resolved*, That districts encourage their member congregations with schools to adopt written policies and practices that boldly and clearly confess the Christian faith and protect the religious freedom of the school.

**Action:** Adopted (7)

(Debate was closed by voice vote, and Res. 8-04 was adopted as presented, also by voice vote.)

.....



# Finance

## To Give Thanks to God for Increase in Sunday Offerings and Encourage Walking Together as Synod

### RESOLUTION 9-01A

#### Overture 9-05 (CW, p. 380)

WHEREAS, God has blessed The Lutheran Church—Missouri Synod (LCMS) congregations with total Sunday offerings which have increased more than 250 percent since 1981; and

WHEREAS, One of the objectives of the Synod is to accomplish on behalf of its member congregations those ministries that can be accomplished more effectively in association with other member congregations through the Synod (Bylaw 1.1.1 [b]); and

WHEREAS, We have a long-standing practice of congregations joining together as a Synod by combining a portion of their offerings with other congregations to advance God's mission and ministry through their districts with the expectation that their districts will join together by combining a portion of those offerings to advance God's mission and ministry through the Synod; and

WHEREAS, Our combined offerings for the advancement of God's work through districts and the Synod have been essentially flat since 1981; and

WHEREAS, The 2013 LCMS convention approved over 60 new resolutions requiring spending of resources without identifying the source of those resources; therefore be it

*Resolved*, That the 2016 LCMS convention thank God for this bountiful increase in Sunday offerings; and be it further

*Resolved*, That congregations and districts be encouraged to walk together as members of the Synod by increasing their unrestricted offerings to advance God's mission and ministry through the Synod.

**Action:** Adopted (7)

(Without discussion and with no objection from the assembly, the convention voted immediately and Res. 9-01A was adopted as presented [Yes: 908; No: 39].)

## To Assure Uniformity of Relationship and Asset Disposition Language in Governing Documents of Corporate Agencies of the Synod

### RESOLUTION 9-02A

#### Overture 9-07 (CW, p. 381)

#### Rationale

As the various corporations of the Synod were established, different reversionary language was used to make clear that all property of its agencies is the "Property of the Synod" (with the exception of assets held by the Lutheran Church Extension Fund—Missouri Synod and by any agency in a fiduciary capacity such as administered by Concordia Plan Services or certain funds held by The Lutheran Church—Missouri Synod Foundation; see Bylaw 1.2.1 [q]). Such variety led the 1981 LCMS convention to adopt Res. 5-07 to provide "definite procedures and policies for the establishment of additional corporations within the Synod."

More recently, legal counsel advised that it would be helpful for the unity and interests of the Synod if clear and consistent relationship and property reversionary language be included in the Articles of Incorporation of all corporate agencies, new and old. This interest resulted in the adoption by the 2004 LCMS convention of Res. 4-11, requiring the inclusion of "clear relational and property reversionary provisions in the Articles of Incorporation of all corporate



**Committee 9 Chairman Daniel May**

agencies.” Such provisions were developed by the Commission on Structure with the assistance of special legal counsel, to be included *verbatim* in the Articles of Incorporation of all corporate entities of the Synod, “not to be altered or deleted without the approval of the Synod, in convention, or the Board of Directors of the Synod.”

Ongoing efforts by the CCM (including the creation of a model articles of incorporation document) to see to it that such language is found in all agency Articles of Incorporation has resulted in unforeseen difficulties and concerns, including not-for-profit corporation laws with requirements that vary from state to state. This was a subject of discussion at a joint meeting of the Council of Presidents, CCM, and Commission on Handbook on November 20, 2014, resulting in the naming of a “Resolution 4-11 Committee” to represent the three groups. The committee’s assignment was to recommend next steps for the implementation, modification, or rescission of Res. 4-11 while continuing to honor the intentions of the resolution (and those of 1981 Res. 5-07).

As the committee reviewed its assignment, it requested comments regarding the resolution from the corporate agencies of the Synod while also examining how the provisions of Res. 4-11 impact LCMS organizational documents. After a series of telephone conference meetings, the committee requested the assistance of the Synod’s legal counsel, Thompson Coburn LLP, to consider comments received in response to the letter to the corporate agencies, to review the interaction of Res. 4-11 with provisions of the LCMS organizational documents, and to consider a new approach to the entire matter of uniformity of reversionary language.

The end result of the Resolution 4-11 Committee’s work is this overture to the 2016 LCMS convention, proposed with the assistance of LCMS legal counsel. It is consistent with existing LCMS organizational documents and advocates rescinding 2004 Res. 4-11, superseding pertinent portions of 1981 Res. 5-07, and adopting a new Bylaw 1.5.3.6.

Therefore be it

*Resolved*, That 2004 Res. 4-11 be herewith rescinded in lieu of the adoption of new Bylaw 1.5.3.6 by this convention to accomplish the same expectations but in a manner more amenable to legal and other requirements of the Synod’s various corporate agencies; and be it further

*Resolved*, That points three and four of 1981 Res. 5-07 pertaining to matters now addressed by the adoption of new Bylaw 1.5.3.6 are superseded by this convention action and its new Bylaw 1.5.3.6; and be it further

*Resolved*, That new Bylaw 1.5.3.6 be adopted as follows:

#### PRESENT/PROPOSED WORDING

1.5.3.6 Notwithstanding anything in the Bylaws to the contrary, the Articles of Incorporation or other governing documents of each agency shall provide

(a) that all provisions of its Articles of Incorporation and Bylaws are subject to the provisions of the Constitution, the Bylaws, and the resolutions of the Synod in convention; and

(b) that in the event of dissolution other than by direction from the Synod in convention, the assets of such agency, subject to its liabilities, shall be transferred, consistent with applicable state and federal laws, as follows:

(1) In the case of a synodwide corporate entity, district, university, college, or seminary, to The Lutheran Church—Missouri Synod as may be more specifically described elsewhere in these Bylaws;

(2) In the case of a corporation formed by an agency (as defined in these Bylaws), to the agency that formed the dissolving corporation, or if such forming agency is not then in existence, to The Lutheran Church—Missouri Synod itself.

An agency may submit any concerns related to the inclusion of subsections (a) or (b) in its governing documents to the Board of Directors of the Synod, and the Board of Directors may determine to permit the removal or modification of these provisions for an affected agency.

and be it finally

*Resolved*, That the agencies of the Synod shall comply with the requirements of this bylaw change in time for the CCM to report the status of compliance to the 2019 convention of the Synod.

**Action:** Adopted (7)

(Without objection to voting on the resolution immediately, the convention adopted Res. 9-02A as presented [Yes: 910; No: 24].)

## To Give Thanks and Encourage Participation in Funding of Synod Mission Work

### RESOLUTION 9-03A

Overtures 9-05–06 (CW, pp. 380–381); President’s Report, Part 2 (TB, pp. 21–31); Res. 12-09 (1981 Proceedings, p. 237); Res. 6-02 (2013 Proceedings, p. 158); (see also Network Support Missionary funding model “NSM White Paper,” forthcoming)

WHEREAS, Charitable contributions to support mission and ministry work are always voluntarily offered in response to the Gospel and informed by truthful and transparent information about the need for and use of such contributions; and

WHEREAS, The amount in undesignated regular worship offerings that flowed from congregations to corporate Synod decreased from \$25.7 million in fiscal year 1981 to \$14.8 million in 2015; and

WHEREAS, In fiscal year 2017, the expected cost to call, send, and sustain The Lutheran Church—Missouri Synod (LCMS) missionaries in the field, not counting logistical and material support alone amounts to \$17 million; and

WHEREAS, Corporate Synod and its Office of International Mission and Office of National Mission, including missionaries, rely entirely on what is received from individuals, households, congregations, and other groups and entities who give voluntarily to support missionaries, their programs and projects, and its mission infrastructure; and

WHEREAS, Many individuals, households, congregations, and other groups and entities who voluntarily support missionaries designate (restrict) their contributions to that purpose, in part for the reassurance that such contributions can only be used to fund missionaries; and

WHEREAS, The funding of LCMS missionaries through specially designated gifts was first authorized by the Synod in 1981 Res. 12-09 and most recently affirmed in 2013 Res. 6-02 (see *Addenda* to this resolution); and

WHEREAS, Voluntary support received by corporate Synod, in the form of donor-designated (restricted) contributions to financially support LCMS national and international missionaries, increased from \$7.6 million in fiscal year 2013 to just over \$10 million in 2015, owing in large part to the Network Support Missionary funding model; and

WHEREAS, As of just prior to the 2016 Synod convention, 1,373 LCMS congregations (including 639 who have voluntarily identified themselves as *Together in Mission* partners) are directly sponsoring LCMS missionaries, compared to 916 congregations (including 514 *Together in Mission* partners) just prior to the 2013 Synod convention showing the positive response to the 2013 Res. 6-02; and

WHEREAS, Over the past triennium the increase in voluntary support for missionaries, particularly in the form of donor-designated (restricted) contributions, has made it possible for the Office of International Mission and Office of National Mission substantially to increase the number of LCMS missionaries serving in the Lord's harvest fields toward the Synod's goal of doubling that number; and

WHEREAS, Corporate Synod, through its Mission Advancement Unit (including Mission Central in Mapleton, Iowa) provides information, instructions, encouragement, and counsel to individuals, households, congregations, and other groups and entities who wish to financially support the sending of missionaries, with or without the direct involvement of individual missionaries; and

WHEREAS, Mission Central in Mapleton, Iowa, alone facilitates \$5 million in annual voluntary donor and congregation contributions for LCMS missionaries and mission projects, and this from a limited geographic area of the LCMS; and

WHEREAS, In response to the goal of doubling the number of LCMS missionaries serving in the Lord's harvest fields and as a sign of corporate Synod's commitment to sending missionaries, the Mission Advancement Unit increased by one the number of staff members on its Missionary Network Care and Support Team (from four to five) and is attempting to increase the number of mission development counselors from one (Gary Thies in Mapleton, Iowa) to two (location to be determined), in order to proactively engage individuals, households, congregations, and other groups and entities in the noble task of financially sponsoring missionaries; and

WHEREAS, Corporate Synod through Mission Advancement/ Mission Central offers multiple paths, means, and opportunities to support financially the sending and retention of missionaries and their projects; and

WHEREAS, Over 94 percent of LCMS households and 75 percent of LCMS congregations have not yet chosen to sponsor one or more specific LCMS missionaries as an intentional aspect of their voluntary support for mission and ministry outside their local community, this over and above their general support of districts and Synod through undesignated regular worship offerings; and

WHEREAS, The primary factor limiting financial support of LCMS missionaries, their projects, and their support system infrastructure is a choice as to whether or not to voluntarily contribute resources from God's bounty at the individual, household, congregation, or other group or entity level; therefore be it

*Resolved*, That the Synod in convention rejoice and give thanks to God for congregations that have already made the decision to provide voluntary contributions to the LCMS for the purpose of funding LCMS missionaries; and be it further

*Resolved*, That the Synod in convention commend the Office of International Mission and the Office of National Mission and their missionaries, LCMS Communications, LCMS Mission Advancement, and Mission Central for being vigorous in connecting God's people to mission opportunities through the voluntary financial support of the Synod and its missionaries and for the wise and diligent use of donated funds; and be it finally

*Resolved*, That the Synod in convention encourage all potential donors to avail themselves of at least one of the paths, means, or opportunities provided by the Synod's Mission Advancement Unit through which they can support the church's mission to share the Gospel, by providing voluntary charitable contributions to corporate Synod, whether designated or undesignated.

#### Donor Data for LCMS Missionary Support

	<u>2012-13</u>	<u>2015-16</u>
TIM Congregations	514	639
<u>Non-TIM Congregations</u>	<u>402</u>	<u>734</u>
<b>Total: LCMS Congregations</b>	<b>916</b>	<b>1,373</b>
<u>Congregational Groups</u>	<u>322</u>	<u>258</u>
<b>Total: Congregations plus Cong. Groups</b>	<b>1,238</b>	<b>1,631</b>
Districts	13	18
Circuits	5	6
<u>LLL Districts/LWML Zones</u>	<u>21</u>	<u>28</u>
<b>Total: All LCMS Cong, Groups &amp; Orgs</b>	<b>1,277</b>	<b>1,683</b>
<u>Households/Families</u>	<u>4,596</u>	<u>4,620</u>
<b>Total Donor Count – Missionaries</b>	<b>5,875</b>	<b>6,303</b>
Amount ( <i>excluding</i> bequests)	\$6,526,359	\$10,464,400

#### *Addenda*

## Adopt Personalized Missionary Support Program

### 1981 RESOLUTION 12-09

WHEREAS, Our gracious God has saved us so that we might serve Him and willingly use our talents and abilities to pursue the Great Commission, “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt. 28:19); and

WHEREAS, This is the mandate which members of the LCMS accept as their mission command; and

WHEREAS, Seventy-one percent (71%) of the world is non-Christian (U.S. Center for World Missions, Pasadena, California); and

WHEREAS, The LCMS has pledged itself with the mission challenge for the 1980s to open 600 new ministries and to increase mission money by 100% plus inflation (Resolutions 1-20 and 1-27A, 1979 *Proceedings*); therefore be it

*Resolved*, That those congregations of the LCMS or groups of congregations or circuits which unite to give financial support for missionaries be given the opportunity to pledge themselves to maintain a missionary and his family under the policy of support of the Board of Missions; and be it further

*Resolved*, That this personalized support for a missionary be understood to be over and above the normal annual support for the District and the Synod; and be it further

*Resolved*, That the Board for Missions of the LCMS be charged with the planning, direction, implementation, and administration of this mission outreach at home and abroad; and be it finally

*Resolved*, That the Department of Stewardship and Financial Support in cooperation with the Board for Missions develop the financial structure and mechanics for this program.

## To (Joy)fully Fund Career and GEO Missionaries

### 2013 RESOLUTION 6-02

#### Overtures 6-07, 6-10 (2013 CW, pp. 232–233)

WHEREAS, Article III 2 (Objectives) of the Constitution of The Lutheran Church—Missouri Synod (LCMS) has established extending Gospel witness into all the world; and

WHEREAS, The LCMS has been engaged in extending the Gospel into the world since 1895; and

WHEREAS, There is a need among congregations, pastors, and households for a clearer understanding of the mission impact that the LCMS is having today; and

WHEREAS, The reality is that the number of career and Globally Engaged in Outreach (GEO) missionaries has increased each year since 2008; and

WHEREAS, The best practices mission model is based on intentional personal missionary communication; and

WHEREAS, This model is vital to creating the congregational and personal understanding necessary for prayer and personal and financial support of missionaries; therefore be it

*Resolved*, That the Synod in convention give thanks to God for the 69 career and 100 GEO missionaries and their families serving throughout the world who embrace the current model; and be it further

*Resolved*, That the Synod commend the former Board for Mission Services for developing an effective model of sustainability for calling and deploying and supporting missionaries in the field until the natural conclusion of their service; and be it further

*Resolved*, That the Synod thank the 500 congregations and nearly 2,000 household partners in the LCMS who are actively and joyfully providing prayer, encouragement, and direct financial support in excess of \$7.6 million per year for the benefit of specific missionaries; and be it further

*Resolved*, That all congregations and LCMS households be encouraged to utilize counsel and resources available through the Mission Advancement Unit of the LCMS as they plan their support of missionaries; and be it finally

*Resolved*, That the Synod in convention encourage and support the Office of International Mission to continue expanding the number of missionaries and provide the logistical support necessary to sustain them in their mission activities.

#### Action: Adopted (7)

(Without objection raised to voting immediately on the resolution, Res. 9-03A was adopted as presented [Yes: 936; No: 35].)



## To Improve Disclosures Related to Financial Gifts from God's Stewards for Special Appeals

### RESOLUTION 9-04A

**Overture 9-01** (CW, p. 379); **President's Report, Part 2** (TB, pp. 21–31)

WHEREAS, Monies for special appeals requested by corporate Synod (e.g., following natural disasters) are reported only in part in Synod publications (e.g., *Reporter* and *The Lutheran Witness*) and sometimes only annually; and

WHEREAS, Donors and members of the Synod are interested in the impact of funds raised for special appeals and will appreciate improved disclosure of results; therefore be it

*Resolved*, That the Synod in convention commend the various financial offices of corporate Synod for their efforts to date to improve financial disclosure; and be it further

*Resolved*, That the financial offices of corporate Synod continue to recognize the desire of donors and members of the Synod to improve processes of reporting and work to provide clear, timely, and transparent accounting for all funding and special appeals, so that the Body of Christ may experience the joy of Gospel-centered mission and ministry beyond the local context or community; and be it finally

*Resolved*, That the Synod in convention encourage The Lutheran Church—Missouri Synod (LCMS) Board of Directors and national leadership team to pursue all reasonable avenues to enhance such reporting through its varied communication channels, including the dissemination of an official Synod annual report (in addition to the annual “State of the Synod” issue of *The Lutheran Witness*).

**Action:** Adopted (7)

(Without objection from the assembly, the convention voted immediately by voice vote to adopt Res. 9-04A as presented.)

## To Commend Work of LCMS Foundation

### RESOLUTION 9-05

**Overture 9-02** (CW, p. 379); **President's Report, Part 2** (TB, pp. 21–31)

WHEREAS, The Lord of the Church has placed before our Synod many remarkable opportunities for Gospel testimony, both at home and abroad; and

WHEREAS, The LCMS Foundation was incorporated in 1958 to promote the growth of our church body by receiving special gifts on behalf of the church, including its congregations, districts, schools, RSOs, auxiliaries, and other organizations; and

WHEREAS, The LCMS Foundation offers investment management services for planned gifts, endowments, and trust funds of the Synod and its agencies, striving to offer competitive returns in a low-cost model; and

WHEREAS, The LCMS Foundation was created to offer “programs of deferred giving ... [for] the Synod and its districts, colleges, seminaries, and other agencies” (Bylaw 3.6.5.3) and to provide for immediate and future work in our Lord's kingdom through proper estate planning, using such devices as unitrusts, annuities, life reserve, and life income agreements to transfer cash, securities, and real estate to the church; and

WHEREAS, Since its incorporation, the LCMS Foundation has distributed over \$1 billion from gifts provided by generous and Spirit-moved donors to ministries of the LCMS; and

WHEREAS, The LCMS Foundation earnestly endeavors to continue serving our church body and its entire membership by channeling additional support to the missionary, educational, and other activities of the Synod; therefore be it

*Resolved*, That the Synod commend the LCMS Foundation to our congregations and their membership, urging them to utilize the Foundation's services in making special gifts available for our work at home and abroad; and be it further

*Resolved*, That the 2016 Synod convention express deep appreciation to the generous donors who have elected to utilize the channel of the LCMS Foundation in the exercise of their Christian stewardship; and be it further

*Resolved*, That all members of the LCMS be encouraged to use estate planning also to provide additional resources for the extension of Christ's Church in the future; and be it further

*Resolved*, That the LCMS Foundation seek to expand its various deferred giving programs within the LCMS for the promotion of the Church's mission and ministry; and be it further

*Resolved*, That the Synod give thanks to the Lord for His gifts and the ability to use them to His glory and the welfare of His Church; and be it further

*Resolved*, That the official boards of all districts, Synod schools, affiliated agencies, and congregations make themselves aware of and be encouraged to utilize the LCMS Foundation's various services and, where feasible, use the LCMS Foundation in establishing their own endowment funds; and be it finally

*Resolved*, That the LCMS in convention assembled implore the overflowing blessing of the Lord of the Church on the continued activities of the LCMS Foundation, so that under divine benediction it may continue to be a powerful help in the expansion of our Synod's work.

**Action:** Adopted (7)

(Without objection from the assembly, the convention voted immediately on the resolution, and Res. 9-05 was adopted by voice vote as presented.)



# Stewardship: Funding the Mission

## To Recognize the Lutheran Church Extension Fund

### RESOLUTION 10-01

Report R16 (CW, pp. 88–90); President’s Report, Part 2 (TB, pp. 21–31)

WHEREAS, The Lutheran Church Extension Fund (LCEF) incorporated in convention on June 15, 1978, as the continuation of the Synod’s Church Extension Fund (CEF) that began in 1902 to provide a structure for efficient delivery of church extension services nationwide, providing opportunity for district CEFs to consolidate into a single entity; and

WHEREAS, LCEF supports the church in fulfilling its mission of sharing the Gospel of Jesus Christ by being a Christ-centered servant partner of The Lutheran Church—Missouri Synod (LCMS), ensuring that funds and services are available now and in the future; and

WHEREAS, LCEF provides LCMS members and organizations the opportunity to partner in mission by offering competitive investments through which investors effectively steward their financial resources and provide funds for loans to support LCMS ministries; and

WHEREAS, LCEF offers loans and ministry support services designed to meet the unique and specific needs of LCMS ministries and rostered church workers as they seek to fulfill the Great Commission within their communities; and

WHEREAS, LCEF has distributed portions of each year’s operating results to its participating districts and the Synod, in excess of \$25 million since inception; and

WHEREAS, LCEF has rebated portions of its interest income annually to borrowing congregations based on the level of member investments in LCEF, totaling over \$30 million; and

WHEREAS, The LCEF board approved the sponsorship of and allocated capital to support the establishment of the Lutheran Federal Credit Union to serve solely the members and the ministries of the LCMS; and

WHEREAS, LCEF has and continues prayerfully to work with and encourage ministries facing financial challenges, providing opportunities for the ministries to address the issues confronting them; and

WHEREAS, LCEF meets its fiduciary responsibility to protect its investors’ funds and to maintain a strong financial position to support the church with strong financial standards and third-party audits to insure transparency; and

WHEREAS, LCEF continues to seek ways to advance innovation and creativity in supporting the LCMS; therefore be it

*Resolved*, That the Synod in convention thank God for the work of LCEF on behalf of the LCMS; and be it further

*Resolved*, That the Synod continue to pray for and support the efforts of LCEF; and be it finally

*Resolved*, That the Synod encourage LCMS ministries always to consider utilizing LCEF as its partner in ministry for investments, loans, and ministry support services.

**Action:** Adopted (7)

(The assembly agreed by voice vote and without objection to proceed directly to a vote on the resolution. Res. 10-01 was adopted as presented, also by voice vote.)



Committee 10 Chairman Dwayne Lueck



## To Commend Start-up of the Lutheran Federal Credit Union and Promote Its Ongoing Work

### RESOLUTION 10-02

**Report R16 (CW, pp. 88–90); President’s Report, Part 2 (TB, pp. 21–31)**

WHEREAS, One of the objectives of the Synod is to promote biblical stewardship and fiscal responsibility; and

WHEREAS, Lutheran Federal Credit Union (LFCU) was granted a nationwide charter by regulators at the National Credit Union Administration to serve exclusively The Lutheran Church—Missouri Synod (LCMS) community in all 50 states; and

WHEREAS, This charter was the first faith-based nationwide charter granted in the past 15 years; and

WHEREAS, LFCU was an initiative started and supported by the Lutheran Church Extension Fund (LCEF) after many years of consideration and execution through the process steps of charter approval by federal regulatory agencies; and

WHEREAS, On May 1, 2015, LFCU began initial operations in a silent phase; and

WHEREAS, At the LCEF Fall Conference on November 22, 2015, LFCU announced that it was opening its operations to the entire LCMS community nationwide; and

WHEREAS, LFCU utilizes the newest technology to deliver an exceptional transactional banking experience for its members; and

WHEREAS, LFCU is a ministry-based replacement for secular providers of daily household financial products and congregation business accounts; and

WHEREAS, LFCU is a way to connect our LCMS together in a common bond of biblical stewardship and daily household financial management, with a special appeal to younger members who enjoy the convenience of our products and the intent of our mission; and

WHEREAS, LFCU is in ministry partnership with the LCEF to provide advantageous home loans to support rostered church workers in all 50 states; and

WHEREAS, LFCU will be a source of sponsorship and grants exclusively for LCMS ministries; therefore be it

*Resolved*, That the Synod in convention encourage individual members of LCMS communities, rostered church workers, congregations, agencies, and auxiliaries of the LCMS to use the products and services offered by LFCU; and be it further

*Resolved*, That the Synod in convention give thanks to God for the successful start-up of the LFCU and encourage wide support of this new ministry tool, with encouragement and prayers that God would bless the LFCU and those it serves.

**Action:** Adopted (7)

(The assembly, agreeing to proceed to vote without discussion, by voice vote adopted Res. 10-02 as presented.)

## To Encourage Individuals, Congregations, and Districts in Cheerful and Voluntary Giving

### RESOLUTION 10-03

**Report R6 (CW, pp. 32, 62–63); President’s Report, Part 2 (TB, pp. 21–31)**

WHEREAS, Our triune God is the creator and owner of all His creation (Gen. 1; Ps. 26:1; Job 41:11b) who provides us with the resources He knows we will need to accomplish His purpose here on earth; and

WHEREAS, Our triune God loves a cheerful giver, firstfruits giving, and even arguably unrestricted sacrificial giving (1 Cor. 16:2; 2 Cor. 9:6–8; Matt. 5:45); and

WHEREAS, The share of the Sunday morning offering that supports the Synod’s budget has decreased from 4.34 percent in 1984 to 1.12 percent in 2014; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has faced difficult financial times in the past decade, the details of which were publicly disclosed as early as the 2007 convention in the State of the Synod report presented by the Chief Financial Officer of the LCMS; and

WHEREAS, In light of the Synod’s continually declining share of the Sunday morning offering, the LCMS Board of Directors has been required to make difficult decisions regarding allocating limited funds for unlimited potential ministries of the Synod; and

WHEREAS, The New Testament encourages Christians to provide financial support for the ministry voluntarily and cheerfully, from our firstfruits, and in proportion to our income (that is, a percentage) (1 Cor. 16:2; 2 Cor. 9:6–8); and

WHEREAS, A congregation is an assembly of individual Christians; and

WHEREAS, The Synod is the assembly of individual congregations which has subdivided itself into districts; therefore be it

*Resolved*, That each individual of our congregations is hereby encouraged to set aside a generous firstfruits proportion (percentage) of his/her income and cheerfully and voluntarily (1 Cor. 16:2; 2 Cor. 9:6–8) remit it to his local congregation’s general ministry fund; and be it further

*Resolved*, That each congregation is hereby encouraged to set aside a generous firstfruits proportion (percentage) of its income, and cheerfully and voluntarily remit it to its district’s general fund; and be it finally

*Resolved*, That each district is hereby encouraged to set aside a generous firstfruits proportion (percentage) of its income, and cheerfully and voluntarily remit it to the Synod’s general ministry fund.

**Action:** Adopted (7)

(The assembly agreed by voice vote to proceed to a vote on the resolution without discussion, and by voice vote Res. 10-03 was adopted as presented.)



# To Encourage Faithful Teaching of Stewardship to People in Their Daily Vocations

## RESOLUTION 10-04

Report R6 (CW, pp. 32, 62–63); President’s Report, Part 2 (TB, pp. 21–31)

WHEREAS, “Christian Stewardship is the free and joyous activity of the child of God and God’s family, the church, in managing all of life and life’s resources for God’s purposes” (2001 Res. 2-07A, *Proceedings* p. 130); and

WHEREAS, Growing in our Christian life into the freedom and “joyous activity of the child of God” is called sanctification (1 Thess. 4:1–12); and

WHEREAS, Understanding sanctification through the various vocations (callings, holy orders, positions) God has given to each Christian in the home, church, and community is a prized rediscovery of the Lutheran Reformation; and

WHEREAS, Martin Luther placed Scriptures that exhort Christians to faithful stewardship of financial resources (1 Cor. 9:14; Gal. 6:6–7; 1 Tim. 5:17–18) within the section of Luther’s Small Catechism (Section 3, Table of Duties) that deals with “various holy orders and positions”; and

WHEREAS, The entire Table of Duties narrates our sanctification and living out of the Christian life through the vocations of clergy, hearers, civil government, citizens, husbands, wives, parents, children, workers, employers and supervisors, youth, widows, and every Christian; and

WHEREAS, The Apology of the Augsburg Confession (XV) narrates the preaching and teaching that is characteristic of the Lutheran Church in this way: “On the contrary, in our churches all the sermons are occupied with such topics as these: of repentance; of the fear of God; of faith in Christ, of the righteousness of faith, of the consolation of consciences by faith, of the exercises of faith; of prayer, what its nature should be, and that we should be fully confident that it is efficacious, that it is heard; of the cross; of the authority of magistrates and all civil ordinances [likewise, how each one in his station should live in a Christian manner, and, out of obedience to the command of the Lord God, should conduct himself in reference to every worldly ordinance and law]; of the distinction between the kingdom of Christ, or the spiritual kingdom, and political affairs; of marriage; of the education and instruction of children; of chastity; of all the offices of love”; and

WHEREAS, The Rite of Ordination requires our preachers to promise to “admonish and encourage the people to confidence in Christ and holy living”; therefore be it

*Resolved*, That the pastors and congregations of the Synod hereby be encouraged faithfully and forthrightly to teach the people their vocations in home, church, and community from the Table of Duties in Luther’s Small Catechism, which includes proper stewardship; and be it further

*Resolved*, That the Synod in convention hereby encourage each and every member of our congregations to live out the calling God

has given to each one, in the sure and certain confidence that it is “God who works in us” (Phil. 1:12–13).

**Action:** Adopted (7)

(The assembly agreed by voice vote to proceed to a vote on the resolution without discussion, and by voice vote Res. 10-04 was adopted as presented.)

# To Encourage Greater Use of LCMS Communication Resources

## RESOLUTION 10-05

Report R1 (CW, p. 10); President’s Report, Part 2 (TB, pp. 21–31)

WHEREAS, Under God’s blessing, the national and international work of The Lutheran Church—Missouri Synod (LCMS) generates a wealth of inspiring stories and other resources for proclaiming the Gospel, teaching the faith, serving our neighbor in need, nurturing the family, standing up for biblical values, defending our religious liberties, and a host of other positive examples of mission and ministry activity and Christian witness; and

WHEREAS, Considerable time, talent and treasure go into preparing and publishing *The Lutheran Witness, Reporter*, and *Lutherans Engage the World* and the online counterparts of these periodicals; producing content for an array of other communication vehicles like the Synod’s website, social media channels, LCMS ministry blogs, KFUE Radio, e-news and e-blasts; and creating the videos, photography, graphic design, and downloadable resources instrumental in telling the stories and sharing the news of the church; therefore be it

*Resolved*, That we rejoice in our Synod’s information resources, and encourage pastors and church leadership to urge the people to make use of LCMS communications so that through the greater sharing of information we come to a fuller knowledge of the work of our national church walking together for the furtherance of the Lord’s kingdom.

**Action:** Adopted (7)

(The assembly agreed by voice vote to proceed to vote on the resolution without discussion, and by voice vote Res. 10-05 was adopted as presented.)

# To Promote the Use of the Synod's Stewardship Services

## RESOLUTION 10-06

Report R6 (CW, pp. 32, 62–63); President's Report, Part 2 (TB, pp. 21–31)

WHEREAS, Synod Bylaw 4.6.1 reads,

4.6.1 Each district shall elect or appoint a committee, board, or individual responsible for stewardship.

(a) This committee, board, or individual shall cooperate with the Synod's elected or appointed person/persons responsible for stewardship and shall assist and advise local congregations in the development and promotion of an adequate stewardship program.

(b) Districts are advised to provide for the systematic supervision and qualified guidance and promotion of stewardship education.

...

And

WHEREAS, The Synod's Office of National Mission (ONM) has established a Stewardship Ministry and appointed a Coordinator for Stewardship (currently, Rev. Heath Curtis) and an Assistant Coordinator for Stewardship (currently, Rev. Nathan Meador); and

WHEREAS, ONM's Stewardship Ministry provides *free* stewardship resources at [lcms.org/stewardship](http://lcms.org/stewardship); and

WHEREAS, The Coordinator for Stewardship and Assistant Coordinator for Stewardship regularly travel around the various districts speaking on stewardship topics at pastoral conferences, conventions, and workshops; and

WHEREAS, ONM's Stewardship Ministry provides regular training sessions for stewardship leaders; and

WHEREAS, ONM's Stewardship Ministry rejoices in its partnership with the District Stewardship Leaders Conference; and

WHEREAS, Districts vary in the amount of resources and manpower they are able to direct toward stewardship; therefore be it

*Resolved*, That each district be encouraged to engage the aid of the Office of National Mission's Stewardship Ministry to help fulfill the tasks laid out in Bylaw 4.6.1 (a) and (b); and be it further

*Resolved*, That districts that do not currently send a representative to the District Stewardship Leaders Conference be encouraged to do so annually; and be it finally

*Resolved*, That each district be encouraged to send trainees to the national stewardship training events when offered, as sponsored by the ONM Stewardship Ministry.

**Action:** Adopted (7)

(The assembly agreed by voice vote to proceed to a vote on the resolution without discussion, and by voice vote Res. 10-06 was adopted as presented.)

.....

# Structure and Administration

## To Hold National and District Conventions Every Four Years

### RESOLUTION 11-01

Overtures 11-43, 11-46–47 (CW, pp. 402, 404)

WHEREAS, We live in a hurried culture, and there is a need for deeper study, conversation, and reflection on important matters on a local level that we rarely have time for; and

WHEREAS, Moving to a four-year convention cycle would provide the opportunity for theological and missional grassroots convocations between conventions by congregations, circuits, and/or districts better to engage congregations and church leaders on a local level, providing more time for theological reflection and study; and

WHEREAS, The overall cost to host a district or national convention has continued to increase over the years, largely borne by individual congregations, many of which are struggling financially, and impacting district and national budgets; and

WHEREAS, Moving to a four-year convention cycle would provide more time to implement convention actions; and

WHEREAS, Moving to a four-year convention cycle may provide opportunity for substantial financial relief to congregation, district, and national budgets; therefore be it

*Resolved*, That a four-year convention cycle be adopted for the national and district levels; and be it further

*Resolved*, That the four-year schedule would be as follows: year one—circuits may hold convocations and/or local forums; year two—districts may hold or encourage regional theological and missional convocations; year three—district conventions; and year four—the national convention; and be it further

*Resolved*, That the President of the Synod, district presidents, and circuit visitors and their respective staffs utilize the extra year to accomplish visitation in a more reasonable and equitable fashion; and be it further

*Resolved*, That this become effective upon completion of the 2019 convention and shall effect every Synod and district convention thereafter; and be it further

*Resolved*, That bylaw provisions shall be determined for adoption at the 2019 convention for immediate implementation of

election cycles, terms of office, staggering terms, and any other necessary issues that arise prior to the 2019 convention; and be it finally

*Resolved*, That Constitution Art. VIII A 1 be amended as follows:

### PRESENT/PROPOSED WORDING

#### Article VIII Synodical Meetings

##### A. Time and Legality of Meetings

1. The Synod convenes every ~~three~~ four years for its regular meeting.
2. For a legal convention ...

**Action:** Declined (3)

(After extensive discussion, during which a motion to end debate failed and debate continued, a second motion to end debate was carried and Res. 11-01 was not adopted [Yes: 470; No: 597].)



Committee 11 Chairman Terry Cripe

## To Change Bylaws re District Convention Attendance as Prerequisite for Voting for Synod President

### RESOLUTION 11-03A

Overtures 11-05, 11-17, 11-21, 11-40 (CW, pp. 384–385, 391–392, 401)

WHEREAS, The Synod's Constitution establishes the principle that each congregation or multi-congregation parish has two votes at district conventions; and

WHEREAS, The purpose of the current process of electing the Synod President is to give all congregations a voice in the election of the President; therefore be it

*Resolved*, That the following changes to the following bylaws be adopted:

#### PRESENT/PROPOSED WORDING

3.12.2.3 The Secretary of the Synod, ~~using lists of delegates in attendance at the prior year's district conventions as submitted by the secretaries of the districts~~, shall compile and maintain the voters list for the election of the President of the Synod. ~~in coordination with the secretaries of the districts~~. This list and any of its parts shall not be disseminated.

(a) This ~~voters~~ list shall include ~~two voting delegates from each congregation in attendance at the previous district conventions who remain members of the congregations they represented~~

(1) the pastor of each member congregation or multi-congregation parish

(2) a lay person from the congregation or parish.

(b) The congregation shall present to the Secretary of the Synod 90 days prior to the election a proper credentials form provided by the Secretary, signed by two of the congregation's officers. If a congregation or parish has more than one pastor eligible to vote, the congregation shall designate on the credentials form which pastor will cast a vote on behalf of the congregation.

(b)(c) If one or both delegates are unavailable, congregations shall be provided opportunity to select substitute voters up to a deadline designated by the Secretary.

3.12.2.4 Four weeks prior to the national convention, the Secretary of the Synod shall provide, via a secure and verifiable method, opportunity for two voting delegates from each congregation, as determined according to Bylaw 3.12.2.3, in attendance at the previous district conventions (or substitute voters selected according to Bylaw 3.12.2.3 [b]) to vote for one of the candidates for President. The Secretary shall, with the approval of the Board of Directors of

the Synod, obtain the assistance necessary to accomplish this task. If no candidate receives a majority of the votes cast, the two candidates receiving the highest number of votes shall be retained on the ballot, and another vote shall be taken in the same manner.

**Action:** Adopted (3)

(Discussion of the resolution continued until the Orders of the Day prompted the chair to ask whether the assembly wished to end debate. Debate was ended by show of hands and Res. 11-03A was adopted as presented [Yes: 724; No: 334].)

## To Change Bylaws re Certification and Verification of District Convention Delegates

### RESOLUTION 11-04B

Overtures 11-04 (CW, p. 384)

WHEREAS, The process of registering and accrediting delegates for a district convention is cumbersome and confusing; and

WHEREAS, A major source of the confusion is that the current process requires a double registration and accreditation for every delegate. A registration several weeks prior to the convention, all properly certified and submitted to the district office, is required so that the district president can select delegates to assign to floor committees, print their names in the convention workbook, prepare registration material, and various other matters. Then, current Bylaw 4.2.2 (a) requires another set of identical credentials to be submitted to the district secretary at the opening of the convention; and

WHEREAS, Technically, according to the way the bylaw now reads, an individual who does not present the proper form at the time of registration at the convention cannot be accredited, even though forms were previously submitted to the district office; therefore be it

*Resolved*, That the following amendment to Bylaw 4.2.2 (a) be adopted:

#### PRESENT/PROPOSED WORDING

4.2.2 The delegates of a voting congregation to a district convention shall be accredited.

(a) They shall be entitled to vote upon presenting to the secretary at the opening of the convention the proper credentials provided by the district secretary and signed by two of the congregation's officers. To be entitled to vote, delegates shall return the proper credentials provided by the district secretary and signed by two of the congregation's officers, either by mailing them to the district office at a date determined by the district or by presenting them to the district secretary at the opening of the convention.

**Action:** Adopted (8)



(Brief summaries were provided for this and seven other resolutions which the committee wished to bundle into a single action as “housekeeping matters.” Following explanations provided, the chair asked the assembly whether it was ready to vote. Hearing no objection, he called for the vote and the bundled resolution action that included Res. 11-04B, Res. 11-08A, Res. 11-11, Res. 11-12, Res. 11-13, Res. 11-15A, Res. 11-17, and Res. 11-20 was adopted as presented [Yes: 923; No: 32].)

## To Revise and Enhance Nomination and Election Process for Regional Board Members

### RESOLUTION 11-05

Overtures 11-18, 11-26–27, 11-29, 11-52 (CW, pp. 392, 394–396 397–398, 407–408)

The 2010 LCMS convention adopted changes to the Bylaws that allow for the regional election to certain vice-president, board of directors, and mission board positions. While these regional elections have been well received, recent experience has shown that there are a number of deficiencies and opportunities for improvement to the nomination and election processes.

Currently, the submission of nominations for regional positions is restricted to congregations within that region. The final slates for these positions are populated by the five nominees who receive the highest number of nominations. In some cases, the slate includes persons who have low, single-digit numbers of nominations. The Board of Directors believes expanding the pool of nominators will likely result in more nominees for consideration. Because the slate is currently compiled based solely on the number of nominations received, there is no opportunity for an assessment to determine whether a candidate possesses sufficient qualifications necessary to perform the functions of the position for which they are being nominated. Additionally, the current process does not allow for floor nominations, which would provide an opportunity to amend the slate should there be a more qualified candidate in the pool of nominees.

The proposed resolution attempts to address each of the issues identified in the preceding paragraph. Additionally, the inclusion of the Committee on Convention Nominations in the process of gathering and reviewing the nominees is advocated, tasking the committee to create a slate of the most qualified candidates using previously established processes that are used for the election of other LCMS positions.

Therefore be it

*Resolved*, That certain bylaws be amended as follows:

#### PRESENT/PROPOSED WORDING

### 3.12 Nominations and Elections

#### *Regional Elections*

3.12.1 For all elections requiring regional representation,

the Board of Directors of the Synod and the Council of Presidents acting jointly shall designate five geographic regions.

(a) Regions shall be designated 24 months prior to conventions of the Synod and shall take into consideration geographical and number of congregation's information in the interest of fair representation.

(b) For purposes of regional elections, individuals will be considered a part of the geographical region ~~where their congregational membership is held in which they reside~~. Canadian congregations will be placed as a whole into the region which the Board of Directors and the Council of Presidents deem appropriate.

(c) This information shall be shared immediately with all districts of the Synod.

#### *Nominations and Elections of Regional Vice-Presidents*

3.12.2.7 After the results of the first-vice-presidential election have been announced, the convention shall elect five regional vice-presidents according to the following nominations and elections process. ~~(This shall also be the process used for all other regional elections.)~~

(a) Each member congregation of a region (including any non-geographic-district congregations in that region) shall have been given opportunity to nominate two ministers of religion—ordained from the clergy roster of the Synod with residence in its designated region as candidates for regional vice-president.

(b) The Secretary of the Synod shall receive such nominations (signed by the president and secretary of the nominating congregation).

(c) The names of the five ministers of religion—ordained residing within the boundaries of each geographic region who receive the most nominating votes shall form the slate from which the Synod convention shall select by majority vote each regional vice-president.

(d) No opportunity shall be provided for additional nominations from the floor of the convention.

(e) Voting delegates to the national convention shall be entitled to vote for one of the candidates from each region. If no candidate receives a majority of the votes cast, the three candidates receiving the highest number of votes shall be retained on the ballot.

(f) Balloting shall continue with the candidate receiving the least number of votes eliminated until one candidate from each region has received a majority of the votes cast.

(g) Upon the election of the regional vice-presidents, a final election will take place ranking the

vice-presidents by separate ballots with a simple majority of voting delegates determining the second, third, fourth, fifth, and sixth vice-presidents in line of succession.

### **Nominations and Elections of Regional Positions—Board of Directors and Mission Boards**

3.12.2.8 The convention shall elect the regional positions for the Synod's Board of Directors and Mission Boards according to the following nominations and elections process.

(a) Approximately 24 months before a regular meeting of the Synod in convention, the Secretary of the Synod shall solicit from those agencies with positions to be filled descriptions of criteria for qualified candidates to serve in those positions.

(b) With such criteria in view, the Secretary shall issue the first call for nominations through a publication of the Synod and on the Synod website 18 months before the convention, soliciting names from the agencies and officers of the Synod and the congregational and individual members of the Synod, along with lay persons of the congregations of the Synod. Nominations may be received from persons or parties outside the region.

(c) All nominees for a particular regional position must reside within the boundaries of the region for which they are nominated.

(d) All incumbents eligible for reelection shall be considered to be nominees.

(e) The qualifications of each nominee shall be submitted together with the names on forms made available on the Synod's website.

(f) All suggested names and information for consideration by the Committee for Convention Nominations shall be submitted to the Secretary of the Synod no later than nine months prior to the convention of the Synod.

(g) All nominations received shall be forwarded to the Committee on Convention Nominations, who shall select candidates according to the process outlined in Bylaw 3.12.3.6.

(h) Amendments to the slate of candidates developed by the Committee on Convention Nominations shall follow the process outlined in Bylaw 3.12.3.7.

(i) Voting delegates to the national convention shall elect the members of all elective regional positions following the process outlined in Bylaw 3.12.4.2.

### **Committee for Convention Nominations**

3.12.3.6 The Committee for Convention Nominations shall select candidates for all elective offices, boards, and commissions except President, First Vice-President, and elective vice-president positions requiring

regional nominations (Bylaws 3.12.2.7; 3.3.4.1; 3.8.2.2; 3.8.3.2).

### **Committee on Elections**

3.12.4.2 The President shall determine and announce a period of time during the convention for the election of the members of all elective boards and commissions.

...

(e) Except in the elections of the First Vice-President, and regional vice-presidents, and regional board members when a second or succeeding ballot is required for a majority, the candidate receiving the fewest votes and all candidates receiving less than 15 percent of the votes cast shall be dropped from the ballot, unless fewer than two candidates receive 15 percent or more of the votes cast, in which case the three highest candidates shall constitute the ballot.

3.8.2.2 The Board for National Mission shall be comprised of eleven members:

1. Five laypersons and five individual members of the Synod (one of each from each region of the Synod) elected in the same manner as are regional members of the Board of Directors of the Synod (Bylaws 3.12.1 and ~~3.12.2.7~~3.12.2.8)

2. The President of the Synod or his representative

In 2016, the laypersons elected from the Great Plains and East/Southeast regions and the individual members of the Synod elected from the West/Southwest, Central, and Great Lakes regions shall be elected for three-year terms.

3.8.3.2 The Board for International Mission shall be comprised of eleven members:

1. Five laypersons and five individual members of the Synod (one of each from each region of the Synod) elected in the same manner as are regional members of the Board of Directors of the Synod (see Bylaws 3.12.1 and ~~3.12.2.7~~3.12.2.8)

2. The President of the Synod or his representative

In 2016, the individual members of the Synod elected from the Great Plains and East/Southeast regions and the laypersons elected from the West/Southwest, Central, and Great Lakes regions shall be elected for three-year terms.

**Action:** Adopted (8)

(During discussion, a motion was introduced to amend the resolution by striking the sentence "Nominations may be received from persons or parties outside the region" from the wording of proposed Bylaw 3.12.2.8 (b). After discussion, debate was closed on the amendment, and the amendment failed to be carried [Yes: 435; No: 540]. After discussion continued, the chair asked the assembly whether it was prepared to vote on the resolution. Hearing no objection, he called for the vote, and Res. 11-05 was adopted as presented [Yes: 731; No: 208].)

# To Amend Constitution to Grant Lay Vote/ Voice to Every Congregation

## RESOLUTION 11-07A

Overtures 11-44–45 (CW, pp. 402–403)

### Preamble

When Jesus directs those attempting to admonish an erring brother, He states that the final attempt of such admonition is to take the matter before the church (Matt. 18:17). To that assembly, Jesus predicates the authority to exercise the Office of the Keys saying, “And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven” (Matt. 18:17b–18).

This God-given authority is not limited by the size of a congregation; for Jesus goes on to add a clear promise to be with even the smallest assembly or congregation: “Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by My Father in heaven. For where two or three are gathered in My name, there am I among them” (Matt. 18:19–20).

The Lutheran Church in general and The Lutheran Church—Missouri Synod (LCMS) in particular have always held the autonomy of the congregation in high esteem. The Confessions of the Lutheran Church testify to the authority given by Christ to the Church as recorded in the Scriptures. Particularly, the above-mentioned verses of Matt. 18 are cited in the *Treatise on the Power and Primacy of the Pope* defending the Church’s right of calling ministers (Tr. 24, *Concordia: The Lutheran Confessions*). Later it is made clear that this authority comes down to each congregation: “Therefore when the regular bishops become unwilling to administer ordination, the churches retain their own right [to ordain ministers]. Where the Church is, there is the authority to administer the Gospel” (Tr. 66–67).

Historically the LCMS has maintained a polity that multiple congregations served by one pastor should only have one lay vote, thus maintaining a balance between clergy and laity at district conventions.

By disenfranchising certain congregations who hold membership in the Synod, we have acted inconsistently on a number of levels.

- Though we confess no divinely appointed form of church polity, denying some congregations the right to the same representation that other congregations have in matters of the Synod is at best at a disconnect with our theological understanding of a congregation’s embodiment of the catholicity of the Church.
- In some matters of the Synod that are dealt with on a congregational level, every congregation is allowed to speak for herself. However, in other matters, multiple congregations served jointly by one or more pastors are required to come together and speak with one voice, thereby reducing the value of each congregation’s voice.

	Independent Voice	Shared Voice
Representation at District Conventions		X
Representation at Circuit Forums	X	
Election of circuit delegates to Synod Convention	X	
Vote on Amendments to Synod Constitution	X	
Nominate Synod Officers including Synod President	X	
Voting for Synod President		X
Establishing necessary number of congregations for electoral circuits	X	

WHEREAS, Synod Constitution Art. V A deals with voting members of the Synod and states: “All organized congregations that have joined the Synod hold voting membership. At the meetings of the districts of the Synod every congregation or parish is entitled to two votes, one of which is to be cast by the pastor and the other by the lay delegate”; and

WHEREAS, “Multiple congregations” are only allowed to send a single lay delegate to district conventions, which does not respect the equal dignity, gifts, and authority of all member congregations. Rather, it creates degrees of voting membership in the Synod because every congregation is allowed a vote/voice in some places but not in others (see chart in Preamble); and

WHEREAS, The emphasis of our polity on the representation of congregations is intrinsically connected to the scriptural and confessional understanding of a congregation’s bearing all the characteristics of the Church; and

WHEREAS, Every individual congregation is a member of the Synod; and

WHEREAS, Few if any district conventions have had an equal number of lay and clergy delegates present and has never resulted in a domination of either lay or clergy; and

WHEREAS, All congregations are created equal: “Where two are three gathered in my name there am I among them” (Matt. 18:20); therefore be it

*Resolved*, That the LCMS at its 2016 convention

- give all organized congregations that hold membership in the Synod the opportunity to be represented by a lay delegate and a pastoral delegate at district conventions (Bylaw 3.1.2.1 [c] allows such representation at circuit forums and regional caucuses);
- retain a single vote for a pastor who represents more than one congregation; and
- amend Article V A of the Synod Constitution as follows:

### PRESENT/PROPOSED WORDING

#### Article V Membership

##### A. Voting Members

All organized congregations that have joined the Synod hold voting membership. At the meetings of the districts of the Synod every congregation ~~or parish~~ is entitled to two votes, one of which is to be cast by the pastor and the other by the lay delegate. In the case of a single pastor representing two

or more congregations, no individual shall cast more than one vote. At the meetings of the Synod, a number of congregations shall form a group which shall be represented by two voting delegates, one a pastor and one a lay delegate.

**Action:** Declined (8)

(After discussion, debate was ended and Res. 11-07A, having failed to receive the required two-thirds vote for a constitutional amendment [Yes: 635; No: 321], was not adopted.)

## Resolution regarding District Administration and Electoral Circuit Requirements

### RESOLUTION 11-08A

Overture 11-51 (CW, pp. 405–407)

#### A. To Strengthen Bylaw Requirements for Submission of Statistical Information

##### Rationale

With the active cooperation of the Council of Presidents, progress has been made by the Office of the Secretary and the Department of Rosters, Statistics, and Research toward obtaining 100 percent response in congregations' submission of annual statistical information. While this information has always been valuable, increased abilities to use such information for the general good of the Synod and its agencies has increased interest in a unanimous response.

The Commission on Handbook has approved the following bylaw changes proposed by the Secretary of the Synod for submission to the 2016 The Lutheran Church—Missouri Synod (LCMS) convention.

Therefore be it

*Resolved*, That Bylaws 1.3.4–1.3.4.1; 3.3.3.2; 4.4.7–4.4.8; and 5.2.3 be amended to strengthen requirements for congregations' submission of annual statistical information as follows:

##### PRESENT/PROPOSED WORDING

- 1.3.4 Congregations together establish the requirements of membership in the Synod (Constitution Art. VI). In joining the Synod, congregations and other members obligate themselves to fulfill such requirements and to diligently and earnestly promote the purposes of the Synod by word and deed. ~~Members of the Synod, compelled by love for each other, accept the responsibility to support financially the work of the Synod and provide annual statistical information to enable the Synod to plan current and future ministry efforts based upon an accurate picture of the results of current ministries within its churches, communities, and world.~~
- 1.3.4.1 Members agree to uphold the confessional position of the Synod (Constitution Art. II) and to assist in carrying out the objectives of the Synod (Constitution

Art. III), which are objectives of the members themselves. ~~Thus, while~~ While congregations of the Synod are self-governing (Constitution Art. VII), they, and also individual members, commit themselves as members of the Synod to act in accordance with the Constitution and Bylaws of the Synod under which they have agreed to live and work together and which the congregations alone have the authority to adopt or amend through conventions.

1.3.4.2 Members of the Synod, compelled by love for one another, accept the responsibility to support financially the work of the Synod.

1.3.4.3 Congregations of the Synod, to enable the Synod to plan current and future ministry efforts and to lend accuracy and integrity to the Synod's delegate representation and voting processes, agree to provide annual membership and statistical information to the Synod.

3.3.3.2 The Secretary shall perform such other work as pertains to his office or such other work as the Synod in convention, the President, or the Board of Directors of the Synod may assign to him.

(a) He shall serve as a voting member and secretary of the Commission on Constitutional Matters.

(b) He shall administer the Synod's dispute resolution process.

(c) He shall serve as a voting member of the Board of Governors of Concordia Historical Institute.

(d) He shall supervise the maintenance of the official roster of member congregations and ordained and commissioned ministers on the basis of information supplied by the district presidents.

(e) He shall supervise the process for obtaining annual statistical information from all member congregations of the Synod.

(ef) He shall serve as editor of *The Lutheran Annual*.

(fg) He shall keep a file of all governing instruments of all agencies of the Synod.

4.4.7 The district president shall be responsible for maintaining the official rosters of his district.

(a) He shall add the names of those ordained or commissioned ministers initially placed in the district and those accepting a call to or otherwise transferring to the district.

(b) He shall remove the names of those who have died or have resigned their membership or have had their membership in the Synod duly terminated.

(c) An ordained or commissioned minister accepting a call to a congregation in a sister district or to an institution which relates to such district shall immediately report such decision to his district



president and ask for a transfer of membership. The district president shall forward such transfer to the president of the sister district.

(d) Upon receipt of the transfer and of a request for installation from the minister of religion, the district president of the sister district shall install or authorize installation of such minister.

(e) He shall regularly forward roster reports to the Secretary of the Synod for publication in *The Lutheran Annual*.

4.4.8 The district president shall ~~revise annually the official rosters of ordained ministers and of commissioned ministers for publication in *The Lutheran Annual*, with the assistance of his district's circuit visitors, promote and pursue unanimous participation by congregations in the submission of annual statistical reports as an expectation of membership in the Synod.~~

5.2.3 Each circuit visitor shall assist the district president within the circuit.

(a) He shall serve under the direction of and be accountable to the district president and shall serve as his spokesman when so authorized and directed and shall assist him in doctrinal and spiritual supervision.

(b) He shall serve in a servant role.

(c) He shall seek to remind and encourage members of the circuit of their responsibilities as God's people and the privilege they have in being about His mission.

(d) He and any other officers of the circuit shall have the primary responsibility for maintaining liaison between the circuit and the Synod at the national and district levels.

(e) He shall be conversant with and supportive of Synod-wide and district resolutions and programs.

(f) He shall seek to strengthen the spirit of cooperation among pastors, commissioned ministers, and congregations.

(g) He shall assist in the development and attainment of Synod-wide mission and ministry emphases.

(h) He shall assist the district president, as requested, in promoting and obtaining unanimous participation by congregations in the submission of annual statistical reports.

(hi) He may, when requested to do so by the district president, serve as a mediator to effect reconciliation of disputes within the circuit not under dispute resolution of the Synod as outlined in section 1.10 of these Bylaws.

(ij) He shall regularly convene the pastors of his circuit for circuit conferences.

(jk) He shall regularly report on his activities to the district president.

(kl) The district president shall meet with the circuit visitors of the district at least once per year to discuss their work, to encourage them, and to conduct ongoing training for congregational and pastoral visits.

(lm) The circuit visitor is authorized to draw on the district treasury for his expenses.

## B. Submission of Circuit Visitor Nominee Names

### Preamble

A bylaw provision requiring the submission of names of circuit visitor nominees prior to the day of the circuit forum to elect the circuit visitor was inadvertently omitted when the current process was adopted by the 2010 LCMS convention. Such a provision does currently exist in the circuit forum election process for national convention voting delegates.

The Commission on Handbook proposes restoring this day-prior requirement for submission of names of circuit visitor nominees, thereby mirroring the language of Bylaw 3.1.2.1 (e) by amending Bylaw 5.2.2 paragraphs (b) and (d). Therefore be it

*Resolved*, That Bylaw 5.2.2 paragraphs (b) and (d) be amended to restore the day-prior requirement for submission of names of circuit visitor nominees, as follows:

### PRESENT/PROPOSED WORDING

5.2.2 The circuit visitor shall hold his position by virtue of his selection by the circuit forum and ratification by the district convention.

(a) Circuit forums shall meet at the call of their circuit visitors to select their circuit visitors no later than the time established by the district. When in-person meetings are burdensome (e.g., geographically large circuits), a circuit may select another manner of meeting (e.g., e-meeting technologies) that is suitable and made available to all participants, taking into consideration the need to provide for an open and fair exchange of ideas and secure, private, and confidential voting.

(b) Prior to the day of the circuit forum, ~~N~~nominations for candidates for the office of circuit visitor may be submitted by a voting congregation of the circuit and suggested by the district president, in consultation with the praesidium of the district.

(c) Each circuit may adopt procedures and methods that will insure efficiency and accuracy, including the use of mechanical, electronic, or other methods of casting, recording, or tabulating votes. The privilege of voting shall be exercised by the representatives from each member congregation of the circuit, who shall have been selected

in the manner prescribed by the congregation (Bylaw 5.3.2).

(d) All nominated pastors serving congregations and emeriti pastors whose names were nominated prior to the day of the circuit forum shall be eligible for election in accordance with section 4.3 of these Bylaws.

### C. To Clarify Bylaws re Circuit Forums and Electoral Circuit Forums

#### Rationale

Current Bylaw section 5.3, which defines and details the responsibilities of visitation circuit forums, includes information regarding electoral circuit meetings (as anticipated by Bylaw 3.1.2). Removing those references from Bylaw section 5.3 and inserting them into Bylaw 3.1.2 will provide clarity for distinguishing between visitation circuits and electoral circuits. The Commission on Handbook therefore proposes the following bylaw changes. Therefore be it

*Resolved*, That new wording be introduced into Bylaw 3.1.2 that retains and relocates the content of current Bylaw 5.3.3 regarding electoral circuit meetings, as follows:

#### PRESENT/PROPOSED WORDING

##### Electoral Circuits and Voting Delegates

3.1.2 ~~Voting delegates shall consist of one pastor and one layman from each electoral circuit. Electoral circuits shall meet as required by the Bylaws of the Synod to elect circuit voting delegates to the Synod's national conventions.~~

(a) An electoral circuit shall consist either of one or two adjacent visitation circuits, as shall be determined by the district board of directors on the basis of the following requirements: each pair of delegates shall represent from 7 to 20 member congregations, involving an aggregate communicant membership ranging from 1,500 to 10,000.

(b) Exceptions to these requirements may be made only by the President of the Synod upon request of a district board of directors.

(c) Voting delegates shall consist of one pastor and one layperson from each electoral circuit. These pastoral and lay delegates and their alternates shall be elected according to the regulations of the Synod (Bylaw 3.1.2.1).

(d) The lay delegate shall serve throughout the triennium following the convention as an advisory member of the circuit forum.

And be it further

*Resolved*, That Bylaw 5.3.3 be amended to read as follows:

#### PRESENT/PROPOSED WORDING

5.3.3 The circuit forum ~~will~~ shall meet at least once tri-

~~ennially to elect circuit delegates to the national convention. It shall elect the pastoral and lay delegates and their alternates to the national convention of the Synod according to the regulations of the Synod. The lay delegate shall, upon election, serve through the triennium following the next convention as an advisory member of the circuit forum a circuit visitor (Bylaw 5.2.2).~~

**Action:** Adopted (8)

(Brief summaries were provided for this and seven other resolutions which the committee wished to bundle into a single action as “housekeeping matters.” Following explanations provided, the chair asked the assembly whether it was ready to vote. Hearing no objection, he called for the vote and the bundled resolution action that included Res. 11-04B, Res. 11-08A, Res. 11-11, Res. 11-12, Res. 11-13, Res. 11-15A, Res. 11-17, and Res. 11-20 was adopted [Yes: 923; No: 32].)

### To Allow Voting Privilege for Assistant Pastors

#### RESOLUTION 11-09

##### Overture 11-37, 11-48 (CW, pp. 400, 404)

WHEREAS, All ordained ministers equally hold the Office of the Public Ministry (John 20:21; *Treatise on the Primacy and Power of the Pope* 9); and

WHEREAS, Nomenclature regarding the Office of the Public Ministry (titles, responsibilities, etc.) is at the discretion of the local congregation; and

WHEREAS, Assistant pastors who have been called and ordained into the Office of the Holy Ministry are, according to The Lutheran Church—Missouri Synod (LCMS) Constitution Article V B, ineligible to vote at district meetings but are designated as “advisory members”; therefore be it

*Resolved*, That the 2016 Synod convention strike “assistant pastors” from the list of Advisory Members of the Synod in Article V B of the Synod’s Constitution; and be it finally

*Resolved*, That Articles V B 2 and XII B b of the Constitution be changed as shown below:

#### PRESENT/PROPOSED WORDING

##### Article V Membership

...

##### B. Advisory Members

Advisory members only are the following:

1. Pastors whose congregations do not hold membership in the Synod
2. ~~Assistant pastors~~
32. Ministers not in charge of congregations
43. Professors at the Synod’s educational institutions

54. Teachers of the Evangelical Lutheran Church

...

## Article XII Districts of the Synod and Their Regulation

...

10. The meetings of the districts of the Synod are composed of the following:

...

### B. Advisory Members

Advisory members are:

a. Pastors whose congregations do not hold membership in the Synod

b. Assistant pastors

c. Ministers not in charge of congregations

d. Professors at the Synod's educational institutions

e. Teachers of the Evangelical Lutheran Church

...

**Action:** Adopted (8)

(Following explanation by the committee, the chair hearing no objection called for the vote, and Res. 11-09 was adopted as presented [Yes: 921; No: 58].)

## To Authorize Review of Synod Nominations/ Elections Processes

### RESOLUTION 11-10

Overture L11-58 (TB, pp. 34–35)

#### Rationale

The nominations/elections processes leading up to Synod conventions have undergone significant changes during the past decade with the introduction of presidential elections prior to the conventions, regional board positions with a ballot nominations process, increased interest in the qualifications of Concordia University System board members leading to required background and skill set assessments, and more—all incorporated into what had largely been a nominating committee process, at times creating confusion and difficult time-frame expectations for national convention preparations.

The Commission on Handbook therefore proposes, a number of issues having been brought to its attention, that it is time for the Synod in convention to authorize a thorough review of the procedures and expectations of Bylaw section 3.12 “Nominations and Elections” and related bylaws throughout the *Handbook*. The creation of a task force composed of individuals most familiar with the current nominations and elections processes will provide opportunity for an informed review of current bylaw requirements and submission of well-conceived recommendations to the 2019 The Lutheran Church—Missouri Synod (LCMS) convention.

Therefore be it

*Resolved*, That the 2016 LCMS convention authorize the creation of a task force to review existing nominations bylaw procedures in the interest of combining them into a comprehensive process with appropriate time frames to facilitate convention preparations; and be it further

*Resolved*, That the members of this task force be the Secretary of the Synod, the Chief Administrative Officer of the Synod, single representatives of the Commission on Handbook and Commission on Constitutional Matters (chosen by the commissions), the chairman of the 2016 Committee for Convention Nominations, the chairman of the 2016 Committee on Elections, and one district secretary and one district president appointed by the Council of Presidents, and up to three additional persons appointed by the LCMS Board of Directors; and be it further

*Resolved*, That this task force review the procedures and expectations of Bylaw section 3.12 and all related bylaws; and be it finally

*Resolved*, That the task force make public its recommendations at least one year prior to the 2019 Synod convention, thereafter receiving input and submitting its final report with proposed bylaw changes in time for inclusion in the 2019 *Convention Workbook* and action by the 2019 convention.

**Action:** Adopted (8)

(After brief discussion, Res. 11-10 was adopted as presented [Yes: 922; No: 46].)

## To Clarify Convention Matters

### RESOLUTION 11-11

Overture 11-50 (CW, p. 405)

### A. To Designate Chief Administrative Officer as Convention Manager

#### Rationale

Current Bylaw 3.1.9 (a) speaks of the “Director of General Services” as “convention manager,” although the position of Director of General Services no longer exists. The convention position of Director of General Services and its related responsibilities have already been under the day-to-day supervision of the Chief Administrative Officer in preparation for the 2016 convention. The Commission on Handbook proposes the following change to Bylaw 3.1.9 (a) for consideration by the 2016 LCMS convention. Therefore be it

*Resolved*, That Bylaw 3.1.9 (a) be amended to identify the Synod's Chief Administrative Officer as the convention manager, as follows:

#### PRESENT/PROPOSED WORDING

##### *Convention Order*

3.1.9 The President shall be responsible for the overall organization and operations of the conventions of the Synod.

(a) ~~As convention manager, the Director of General Services, within the assigned general meeting and conference planning function, The Chief Administrative Officer or the Chief Administrative Officer's designee shall serve as the convention manager. He shall be responsible to the President for making arrangements for and directing the externals of the convention and other major assemblies of the Synod and may assist with planning and arranging for district conventions.~~

...

## B. To Clarify District Responsibilities re Convention Publications Distribution

### Rationale

Districts are required by Bylaw 4.2.1 (a) to be “governed by the bylaws adopted by the Synod for its conventions, insofar as these may be applicable.” Bylaws 3.1.8 (b), 3.1.10.1, and 3.1.10.1 (a) require printed copies of convention workbooks and proceedings to be mailed to bylaw-assigned recipients.

Districts have indicated that the requirement to mail convention workbooks and proceedings impose obligations on districts that often are needlessly expensive, wasteful, and unneeded. Electronic means of communication are now widely available and used by the Synod in multiple other contexts. Therefore be it

*Resolved*, That the 2016 LCMS convention adopt the following additional paragraph to Bylaw 4.2.1:

### PRESENT/PROPOSED WORDING

#### 4.2 District Conventions

- 4.2.1 Conventions of the districts shall afford opportunities for worship, nurture, inspiration, fellowship, and the communication of vital information. They are the principal legislative assemblies, which amend the district's Articles of Incorporation and Bylaws, consider and take action on reports and overtures, and handle appropriate appeals.

...

(g) Districts may, at their own discretion, provide their convention workbooks and proceedings to each district congregation, delegate and alternate, officer, board, commission, and council member by a means of electronic communication, provided that any designated recipient shall be provided a printed copy of the workbook and proceedings upon request.

**Action:** Adopted (8)

(Brief summaries were provided for this and seven other resolutions which the committee wished to bundle into a single action as “housekeeping matters.” Following explanations provided, the chair asked the assembly whether it was ready to vote. Hearing no objection, he called for the vote and the bundled resolution action

that included Res. 11-04B, Res. 11-08A, Res. 11-11, Res. 11-12, Res. 11-13, Res. 11-15A, Res. 11-17, and Res. 11-20 was adopted as presented [Yes: 923; No: 32].)

## To Clarify Synod Administration Matters

### RESOLUTION 11-12

#### Overture 11-53 (CW, pp. 408–411)

#### A. To Remove Bylaw Provisions Adopted by the 2013 Convention for Staggering Terms

##### Rationale

The final paragraphs of Bylaws 3.8.2.2 and 3.8.3.2 were adopted by the 2013 convention to create staggered terms beginning with the 2016–2019 triennium. Similarly, Bylaw 3.9.4.1 was amended to create staggered terms when the voting members of the Commission on Handbook are appointed for the 2016–2019 triennium.

Since these were temporary changes that will have accomplished their purpose with the 2016 mission board elections and 2013–2016 triennium Commission on Handbook appointments, the following bylaw changes will restore the bylaws to their pre-2013-convention content. Therefore be it

*Resolved*, That the following changes be made to Bylaws 3.8.2.2 and 3.8.3.2 by the 2016 convention of The Lutheran Church—Missouri Synod (LCMS):

### PRESENT/PROPOSED WORDING

- 3.8.2.2 The Board for National Mission shall be comprised of eleven members:

1. Five laypersons and five individual members of the Synod (one of each from each region of the Synod) elected in the same manner as are regional members of the Board of Directors of the Synod (Bylaws 3.12.1 and 3.12.2.7)

2. The President of the Synod or his representative  
~~In 2016, the laypersons elected from the Great Plains and East/Southeast regions and the individual members of the Synod elected from the West/Southwest, Central, and Great Lakes regions shall be elected for three-year terms.~~

- 3.8.3.2 The Board for International Mission shall be comprised of eleven members:

1. Five laypersons and five individual members of the Synod (one of each from each region of the Synod) elected in the same manner as are regional members of the Board of Directors of the Synod (see Bylaws 3.12.1 and 3.12.2.7)

2. The President of the Synod or his representative  
~~In 2016, the individual members of the Synod elected from the Great Plains and East/Southeast regions and the laypersons elected from the West/~~



Southwest, Central, and Great Lakes regions shall be elected for three-year terms.

And be it further

*Resolved*, That the wording of Bylaw 3.9.4.1 be amended as follows, effective with the appointment of Commission on Handbook members for the 2016–2019 triennium:

#### PRESENT/PROPOSED WORDING

3.9.4.1 The Commission on Handbook shall consist of eight members, five voting and three nonvoting:

1. Of the five appointed voting members, three shall be individual members of the Synod and two shall be attorneys, whose terms shall be for six years, renewable once. ~~In 2016, one of the individual members and one of the attorneys shall be appointed for three-year terms. The remaining individual members and attorney shall be appointed for six-year terms.~~

±2. The Chief Administrative Officer of the Synod, the Secretary of the Synod, and an additional member of the Commission on Constitutional Matters shall serve as advisory members.

3.9.4.1.1 2. The five voting members of the Commission on Handbook shall be appointed in the following manner:

(a) Candidates shall be nominated only by district boards of directors and presented to the Council of Presidents through the office of the Secretary of the Synod.

(b) ...

#### B. To Clarify the Role of the Synod President in Executive Appointment Processes

##### Rationale

The President of the Synod has a role in the appointment of certain staff positions of corporate Synod and certain agencies of the Synod, including the executive directors of the offices of national and international mission and the chief executives of the synod-wide corporate entities, a role that differs in these appointment processes (Bylaw 3.3.1.3 [e]).

The current wording of the bylaw does not adequately differentiate between the two processes, thereby creating confusion. To clarify, the following bylaw changes are proposed to the 2016 LCMS convention.

Therefore be it

*Resolved*, That current Bylaw 3.3.1.3 (e) be amended as follows:

#### PRESENT/PROPOSED WORDING

*Powers and Duties—Ecclesiastical and Administrative*

3.3.1.3 The President shall have responsibilities and duties that are both ecclesiastical and administrative.

...

(e) Prior to ~~appointing his appointment of an executive director of a mission office~~, he shall engage in consultation with the appropriate mission board to reach concurrence on a slate of candidates for the position, ~~of executive director of a mission office~~.

(f) He shall engage in consultation with ~~each mission board, commission, and the governing board of each synodwide corporate entity to reach mutual concurrence on a slate of candidates for appointment to the position of chief executive, or executive director~~.

(fg) As ecclesiastical supervisor, he shall provide leadership to all officers, agencies, and national office staff of the Synod. Through the Chief Mission Officer, he shall supervise the duties listed in Bylaws 3.4.3–3.4.3.8.

...

#### C. To Stipulate Commissions Meeting Requirement

##### Rationale

Synod Bylaw 1.5.3 requires every Synod agency to meet at least quarterly unless otherwise stipulated in the bylaws, exceptions requiring approval at least annually by the President of the Synod. In the case of the Commission on Constitutional Matters, and possibly other commissions, responsibilities vary considerably from year to year depending upon business to be addressed.

It is in the fiduciary interest of the Synod that groups such as commissions do not incur unnecessary meeting expenses. The following proposed overture would introduce a stipulation into the bylaws (new Bylaw 3.9.1.1) that would reduce the quarterly meeting requirement for commissions of the Synod to at least two times per year.

Therefore be it

*Resolved*, That a new Bylaw 3.9.1.1 be inserted in Bylaw section 3.9 as follows:

#### PRESENT/PROPOSED WORDING

3.9.1 The commissions of The Lutheran Church—Missouri Synod are the following:

1. Commission on Constitutional Matters
2. Commission on Doctrinal Review
3. Commission on Handbook
4. Commission on Theology and Church Relations

3.9.1.1 Commissions of The Lutheran Church—Missouri Synod shall meet as they deem necessary but at least two times per year to carry out their assigned responsibilities.

## D. To Clarify Responsibility of the Commission on Handbook

### Rationale

Bylaw 3.9.4.2 (e) assigns responsibility to the Commission on Handbook to respond to requests from agencies of the Synod that propose new provisions to address specific *Handbook*-related issues that surface between conventions. The role of the commission is to assist such agencies when developing bylaw proposals to determine their language (terminology) and suitability for incorporation into the *Handbook*, thereby to maintain its integrity and good order.

A number of agencies have requested that the Commission on Handbook create and propose new bylaws addressing topics referenced by the requesting agency without indication as to what the bylaw solution should be. Such requests place the commission in an advocacy rather than assisting role. Recognizing that existing Bylaw 3.9.4.2 (e) governing that role of the commission may not be sufficiently clear, the commission proposes the following additional wording.

Therefore be it

*Resolved*, That Bylaw 3.9.4.2 (e) be amended as follows:

### PRESENT/PROPOSED WORDING

3.9.4.2 The Commission on Handbook shall maintain the *Handbook* of the Synod.

...

(e) It shall respond to requests from agencies of the Synod to propose new provisions to address specific ~~handbook-~~ *Handbook*-related issues that surface between conventions. When responding to such requests, the role of the commission will be to assist requesting agencies in formulating bylaw changes and not to develop and/or advocate specific substantive solutions or modifications to existing *Handbook* provisions.

## E. To Clarify the Process for Calling, Ordaining or Commissioning, and Installing Missionaries

### Rationale

The general rule that governs calls, ordinations, commissionings, and installations is that the president of the district from which a call originates provides counsel, signs documents, and authorizes ordinations or commissionings and installations of called ordained or commissioned ministers. This general rule holds true for first calls of candidates as well as second and subsequent calls and installations of rostered church workers.

The Bylaws in general support this rule, also in the case of candidates and rostered workers called to serve as missionaries in foreign mission fields. Because such calls by the Board for International Mission (and non-foreign specialized ministry calls by the Board for National Mission) originate in the Missouri District, the president of the Missouri District provides counsel and signs

documents. Several current bylaws, however, take exception to the general rule when addressing authorization of ordinations or commissionings and installations of missionaries.

The introduction of this exception, while certainly well intended for such special occasions as the ordination, commissioning, and/or installation of missionaries, departs from the ecclesiastical supervisory norm that is otherwise consistent throughout the pertinent bylaws. What appear to be conflicting requirements in these bylaws have caused some disagreement and confusion.

Therefore be it

*Resolved*, That the proposed changes to the following bylaws be adopted by the 2016 LCMS convention to provide uniformity throughout the ordination or commissioning and installation procedures of the Synod.

### PRESENT/PROPOSED WORDING

#### 2.9 Assignment of First Calls

2.9.1 The Council of Presidents, acting as the Board of Assignments, shall regularly assign to qualified graduates of educational institutions of the Synod and workers available from colloquy programs as “first calls” those calls that have been duly extended to fill active member positions as identified in Bylaw 2.11.1 for ordained and commissioned ministers if positions for which candidates are qualified are available.

(a) The placement officers of the respective institutions shall be consulted before assignments are made.

(b) The president of the district in which a candidate is to be placed shall be consulted, and his concurrence suggestions and recommendations shall be an essential part of the final recommendation to the Board of Assignments.

#### 2.10 Ordination, Commissioning, and Initial Installation

...

2.10.3 The president of the district of which the calling congregation is a member or in which the eligible calling body agency or other calling body is located or with which it is otherwise identified shall be responsible for the rites of ordination and commissioning of candidates for the ministry called to that congregation, or agency, or other calling body.

(a) The rite of ordination or commissioning should normally take place in the presence of the congregation, agency, or other calling body ~~to by~~ which the candidate has been called.

(b) In the case of missionaries called by the Synod, members of a faculty of an institution of the Synod, or institutional chaplains non-foreign specialized ministers called by the Synod, the rite shall take place in a setting approved by the district president of the calling entity.

(c) If an unusual circumstance warrants it, as in the case of missionaries and non-foreign specialized ministers, the appropriate district president may authorize that the rite take place in the home congregation of the candidate, or another appropriate congregation, with the permission of the calling congregation or other agency or calling body.

(d) A service of celebration on the part of the candidate's home congregation is encouraged.

(e) The district president shall issue a diploma of ordination or commissioning.

#### 4.4 District President

...

4.4.3 The district president of the calling congregation, agency, or other calling body (e.g., in the case of corporate-Synod-issued calls, the president of the Missouri District) shall represent the Synod in connection with all ordinations, commissionings, and installations.

(a) **First calls:** Ordinations, commissionings, and initial installations shall be conducted by or at the direction of the district president when the requirements of Bylaw 2.10.2 (a) have been satisfied.

(b) ***Missionaries and non-foreign specialized ministers:*** The authorization for the ordination or commissioning and the installation of a missionary called into the foreign fields, whether as a first or subsequent call, shall be provided issued upon the request of the Board for International Mission by the president of the district in which the missionary resides Missouri District. The authorization with respect to for the ordination or commissioning and the installation for service of Synod-called non-foreign specialized ministers within a district of the Synod, whether as a first or subsequent call, shall be issued provided upon the request of the Board for National Mission by the president of that district the Missouri District.

(c) **Synod staff members:** Ordained and commissioned ministers who are members of the Synod called or appointed by the Synod to serve the national Synod shall be installed, in accordance with forms and practices developed by the Synod for that purpose, by the president of the Missouri District, or by his representative.

(d) **Professors and instructional staff members:** Ordained and commissioned ministers who are members of the Synod called or appointed to serve at the Synod's educational institutions as professors and instructional staff members shall be installed, in accordance with forms and practices developed by the Synod for that purpose, by

the president of the district in which the institution is located, or by his representative.

(e) ***Second and subsequent installations of ministers:*** ~~Except as provided in the foregoing paragraphs, Rostered~~ ordained ministers and commissioned ministers who have been duly called to a positions of full- or part-time service shall be installed upon authorization provided by the appropriate district president of the district from which the call originates. Each installation shall be conducted, in accordance with forms and practices developed by the Synod for that purpose, by the district president or by an ordained minister designated by the district president.

**Action:** Adopted (8)

(Brief summaries were provided for this and seven other resolutions which the committee wished to bundle into a single action as "housekeeping matters." Following explanations provided, the chair asked the assembly whether it was ready to vote. Hearing no objection, he called for the vote and the bundled resolution action that included Res. 11-04B, Res. 11-08A, Res. 11-11, Res. 11-12, Res. 11-13, Res. 11-15A, Res. 11-17, and Res. 11-20 was adopted as presented [Yes: 923; No: 32].)

## To Update Bylaw 2.12.1.4 to Include Mention of Office of National Mission

### RESOLUTION 11-13

Overture L11-59 (TB, p. 35)

#### Rationale

The 2013 LCMS convention (Res. 2-05B) amended Bylaw 3.8.2 by adding a final paragraph to allow the extension of calls to specialized pastoral ministers by the Board for National Mission upon recommendation of the Office of National Mission:

3.8.2 Upon recommendation of the Office of National Mission, the Board for National Mission shall serve as a calling agency for institutional and agency chaplains and other non-foreign specialized ministers (e.g., Veterans Administration chaplains, Bureau of Prison chaplains, hospital chaplains, pastoral counselors, and teachers of chaplaincy and pastoral counseling) after consultation with the appropriate district president(s) (cf. Bylaw 2.12.1.4).

While the parenthetical reference to Bylaw 2.12.1.4 in the above new Bylaw 3.8.2 paragraph infers its application to Bylaw 2.12.1.4 and its consultation requirement, specific mention of the Office of National Mission is not made. The Commission on Handbook therefore proposes the following bylaw changes to affirm the connection between Bylaws 3.8.2 and 2.12.1.4. Therefore be it

*Resolved*, That Bylaw 2.12.1.4 be amended as follows:

PRESENT/PROPOSED WORDING

- 2.12.1.4 A missionary or chaplain serving under a call by the Synod shall hold membership in the Synod through the district designated by the missionary or chaplain if approved by the president of that district after consultation with ~~the office of International Mission~~ and the president of the district through which membership is currently held and the Office of National Mission or the Office of International Mission as appropriate.

**Action:** Adopted (8)

(Brief summaries were provided for this and seven other resolutions which the committee wished to bundle into a single action as “housekeeping matters.” Following explanations provided, the chair asked the assembly whether it was ready to vote. Hearing no objection, he called for the vote and the bundled resolution action that included Res. 11-04B, Res. 11-08A, Res. 11-11, Res. 11-12, Res. 11-13, Res. 11-15A, Res. 11-17, and Res. 11-20 was adopted as presented [Yes: 923; No: 32].)

To Clarify Function of Committee for  
Convention Nominations in Interim between  
Issuing Final Report and Convention

**RESOLUTION 11-14**

**Overture 11-19 (CW, p. 392)**

WHEREAS, The Committee for Convention Nominations (CCN) issues its “final report at least five months prior to the convention” (Bylaw 3.12.3.6 [b]); and

WHEREAS, “Final report” seems to imply that the CCN’s work is finished and no further action is expected; and

WHEREAS, Subsequent events and situations occur which require modifications in the slate of candidates provided by the CCN; and

WHEREAS, Reconvening of the CCN in the interim is time-consuming, cumbersome, and expensive; and

WHEREAS, The nominations files are kept in the office of the Secretary of the Synod and are not accessible from a distance; and

WHEREAS, The Bylaws do not seem to speak to handling of such changes when required, or possibly do not permit action except by the plenary CCN; and

WHEREAS, Previous CCNs have had to improvise solutions to this situation, so it needs clarification; therefore be it

*Resolved*, That the Bylaw 3.2.5 committee selected by the CCN be empowered to act on behalf of and in the name of the CCN for actions needed subsequent to the issuing of the CCN’s final report prior to the convention.

**Action:** Adopted (8)

(With no opposition to an immediate vote, Res. 11-14 was adopted as presented [Yes: 915; No: 22].)

To Amend Bylaw re Responsibilities  
of Commission on Constitutional Matters

**RESOLUTION 11-15A**

**Overture 11-03 (CW, pp. 383–384)**

WHEREAS, Bylaw 3.9.2.2.3 states:

The Commission on Constitutional Matters shall examine the articles of incorporation, bylaws, and policy manuals of every agency of the Synod to ascertain whether they are in harmony with the Constitution, Bylaws, and resolutions of the Synod.

(a) Agencies intending to make amendments to articles of incorporation or bylaws shall make such intentions known and receive approval from the commission in advance.

(b) The commission shall maintain a file of the articles of incorporation, bylaws, and policy manuals of all agencies of the Synod.

And

WHEREAS, Bylaw 1.2.1 (a) (1) states:

Agencies include each board, commission, council, seminary, university, college, district, Concordia Plan Services, and each synodwide corporate entity.

And

WHEREAS, Districts amend their articles of incorporation and bylaws in conventions, at which the Synod’s Commission on Constitutional Matters (CCM) is not present, and therefore the CCM cannot give “approval ... in advance” for any changes in wording of articles of incorporation or bylaws that might be made through amendments from the floor at such conventions; and

WHEREAS, The parliamentarian at the 2007 convention of the Synod ruled that, according to the Synod’s Bylaws, amendments from the floor could not be debated unless they had first been examined by the CCM, in effect allowing the CCM to kill any amendments simply by failing to examine them; and

WHEREAS, By such a reading, Bylaw 3.9.2.2.3 would rule out all amendments from the floor of any district convention, thus robbing the districts of the insights of the delegates who are not on floor committees, even prohibiting districts from voting on their own bylaws if their floor committees failed to provide the CCM with advance copies of their proposed changes or if the CCM for any reason fails to approve them before the convention; therefore be it

*Resolved*, That Synod Bylaw 3.9.2.2.3 be amended to read as follows:

PRESENT/PROPOSED WORDING

3.9.2.2.3 The Commission on Constitutional Matters shall



examine the articles of incorporation, bylaws, and policy manuals of every agency of the Synod to ascertain whether they are in harmony with the Constitution, Bylaws, and resolutions of the Synod.

(a) Agencies intending to make amendments to articles of incorporation or bylaws shall make such intentions known and receive approval from the commission in advance.

(b) A district in convention may vote to amend its articles or bylaws provided the resolution is contingent on approval of the Commission on Constitutional Matters. The amended articles or bylaws become effective immediately upon, and only upon, approval of the Commission on Constitutional Matters. Should the Commission on Constitutional Matters not approve the adopted changes, the district Board of Directors may modify the amendments to comply with the Commission on Constitutional Matters requirements upon their two-thirds vote.

(b)(c) The commission shall maintain a file of the articles of incorporation, bylaws, and policy manuals of all agencies of the Synod.

**Action:** Adopted (8)

(Brief summaries were provided for this and seven other resolutions which the committee wished to bundle into a single action as “housekeeping matters.” Following explanations provided, the chair asked the assembly whether it was ready to vote. Hearing no objection, he called for the vote and the bundled resolution action that included Res. 11-04B, Res. 11-08A, Res. 11-11, Res. 11-12, Res. 11-13, Res. 11-15A, Res. 11-17, and Res. 11-20 was adopted as presented [Yes: 923; No: 32].)

## To Establish Representation at Synod Conventions for the Boards for National and International Mission

### RESOLUTION 11-17

Overtures 11-25, 11-28 (CW, pp. 394, 396–397)

WHEREAS, Bylaw 3.1.4.1 (a) states, “Each board or commission shall be represented [at Synod conventions] by its chairman or another board or commission member and by its principal staff person”; and

WHEREAS, Bylaw 3.8.2.4 states, “In carrying out its mission responsibilities, the Office of National Mission shall receive its primary focus from the mission and ministry emphases developed triennially by the national Synod in convention and from the policies developed and determined by the Board for National Mission”; and

WHEREAS, Bylaw 3.8.3.4 states, “In carrying out its mission responsibilities, the Office of International Mission shall receive its primary focus from the mission and ministry emphases devel-

oped triennially by the national Synod in convention and from the policies developed and determined by the Board for International Mission”; and

WHEREAS, Bylaw 3.4.3.1 states, “The Chief Mission Officer [CMO] shall provide staff and other resource(s) to the Board for National Mission and the Board for International Mission”; and

WHEREAS, Bylaw 3.8.2.3 states, “The Office of National Mission implements the policies of the Board for National Mission under the supervision of the CMO and shall be responsible for domestic ministries that especially serve congregations and schools through the districts of the Synod”; and Bylaw 3.8.3.3 states, “The Office of International Mission implements the policies of the Board for International Mission under the supervision of the CMO and shall be responsible for the work of the Synod in foreign countries”; and

WHEREAS, The executive directors of the mission offices are directly accountable to the CMO and the President of the Synod for implementing Synod programs that align with the policies of the mission boards; and

WHEREAS, Both the President and the Boards for National and International Mission recognize the important role played by both the CMO and the executive directors of the Offices of National and International Mission at the Synod conventions and floor committee meetings and have recommended that the Bylaws be revised to enable the executive directors of the Offices of National and International Mission to serve as advisory representatives at Synod conventions; and

WHEREAS, The Boards for National and International Mission have previously made use of Bylaw 3.1.4.1 (c) (“Other exceptions must have the approval of the Board of Directors of the Synod prior to each convention”) to request that the executive directors of the Offices of National and International Mission be designated as an advisory representative of the Board for International Mission to the 2013 and 2016 Synod conventions; and

WHEREAS, The Board of Directors of the Synod has responded to the aforementioned requests and approved the granting of exceptions allowing the Boards for National and International Mission to designate the executive directors of the Offices of National and International Mission as an advisory representatives of the respective boards at the 2013 and 2016 Synod conventions, in accordance with 2013 Bylaw 3.1.4.1 (c); therefore be it

*Resolved*, That the Synod in convention adopt the following changes to Bylaw 3.1.4.1:

#### PRESENT/PROPOSED WORDING

3.1.4.1 Each elected and appointed board and commission of the Synod shall be represented at conventions of the Synod.

(a) Each board or commission shall be represented by its chairman or another board or commission member and by its principal staff person. The boards for National and International Mission shall also be represented by the executive directors of the Offices of National and International Mission, respectively.

(b) Standing exceptions shall be the Board of Directors, the Commission on Constitutional Matters, the Commission on Handbook, and the Commission on Theology and Church Relations, who may be represented by as many of their membership as they deem necessary.

(c) Other exceptions must have the approval of the Board of Directors of the Synod prior to each convention.

**Action:** Adopted (8)

(Brief summaries were provided for this and seven other resolutions which the committee wished to bundle into a single action as “housekeeping matters.” Following explanations provided, the chair asked the assembly whether it was ready to vote. Hearing no objection, he called for the vote and the bundled resolution action that included Res. 11-04B, Res. 11-08A, Res. 11-11, Res. 11-12, Res. 11-13, Res. 11-15A, Res. 11-17, and Res. 11-20 was adopted as presented [Yes: 923; No: 32].)

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## To Clarify and Confirm the Distinction between Synod and Corporate Synod and to Provide Consistency for the Meaning of “Property of the Synod” regarding Article IV Powers

### RESOLUTION 11-18

Overture 11-56 (CW, pp. 412–413)

#### Rationale

The Lutheran Church—Missouri Synod was originally founded as a *synodical union* in April 1847. Its original name was “The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.” Ultimately, in 1947, the synodical union—the Synod—shortened its name to The Lutheran Church—Missouri Synod (LCMS).

In 1894, the Synod voted to form a Missouri benevolent *corporation* under Chapter 352 of the Missouri Statutes called “The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.” The corporation’s name eventually was also changed to “The Lutheran Church—Missouri Synod.”

In 1967, the corporation filed Articles of Acceptance with the State of Missouri to convert to a nonprofit corporation pursuant to the General Not for Profit Corporation Act, Chapter 355 of the Missouri Statutes. The corporation’s Articles of Incorporation have been amended from time to time, and the current Articles are included in the *Handbook* of The Lutheran Church—Missouri Synod.

Article XIV of the Synod’s Constitution provides that “[t]he Synod in convention may adopt bylaws that are consistent with and do not contradict the Constitution of the Synod.” The Synod’s Bylaws also serve as the bylaws of the corporate entity.

The Synod’s Bylaws have been amended fairly regularly over the past 150 years. Some of the amendments were designed to recognize the distinction between the synodical union (Synod) and the Missouri nonprofit corporation of the same name. An example of such is current (2013) Bylaw 1.2, which includes definitions of “Synod” and “Corporate Synod.”

Bylaw 1.2.1 (f) provides, in pertinent part: “**Corporate Synod:** The Lutheran Church—Missouri Synod, the Missouri nonprofit corporation, including its offices, boards, commissions, and departments . . . .” Bylaw 1.2.1 (u) states: “**Synod:** Refers collectively to the association of self-governing Lutheran congregations and all its agencies on the national and district levels. The Synod, as defined herein, is not a civil law entity.” [The term “Agency” is defined in Bylaw 1.2.1 (a).]

Because the name of the Synod and the name of the Missouri nonprofit corporate entity are identical, certain provisions of the Synod’s Constitution and Bylaws could be viewed as ambiguous and, therefore, should be amended for clarity and consistency.

One such bylaw that should be clarified for at least two different reasons is Bylaw 1.2.1 (q), which defines “Property of the Synod” as “[a]ll assets, real or personal, tangible or intangible, whether situated in the United States or elsewhere, titled or held in the name of the Synod, its nominee, or an agency of the Synod. ‘Property of the Synod’ does not include any assets held by the Lutheran Church Extension Fund—Missouri Synod or by an agency of the Synod in a fiduciary capacity (including, for purpose of example, the funds managed for the Concordia Plans by Concordia Plan Services and certain funds held by The Lutheran Church—Missouri Synod Foundation).”

First, the current definition, especially when read in light of the definition of “Synod,” could lead to an erroneous understanding that the Synod owns the property of member congregations. Such a misunderstanding would be inconsistent with Article VII 2 of the Constitution, which clearly states, “Membership of a congregation in the Synod gives the Synod no equity in the property of the congregation.” Clarification for consistency could be made by amending Bylaw 1.2.1 (q) to expressly exclude property of congregations from the definition.

Second, Article XI E of the Constitution should be amended to reflect more clearly that the duties of the Board of Directors include serving as the legal representative of both the Synod and corporate Synod, and to clarify that the Board of Directors’ role as custodian of the property of the Synod includes, in particular, property held by or titled in the name of corporate Synod or its nominee. This is not a change in responsibilities but rather a clarification.

These amendments would benefit the Synod and its members by providing clarity and consistency between the Constitution and the Bylaws.

Therefore be it

*Resolved*, That the LCMS *Handbook* be revised as follows:

#### PRESENT/PROPOSED WORDING

## Article IV Powers

The Synod in convention is empowered to and has formed corporate entities which shall have legal powers:

1. To purchase, hold, administer, and sell property of every description in the interest of the Synod;
2. To accept, hold, administer, and, if deemed advisable, dispose of legacies, donations, commercial papers, and legal documents of every description in the interest of its work.

**Action:** Adopted (8)

(Upon introduction by the committee, the chair called for a vote to close debate and then for a voice vote on the resolution. He declared Res. 11-18 adopted as presented without opposing vote.)

## To Clarify and Confirm the Distinction between Synod and Corporate Synod and to Provide Consistency for the Meaning of “Property of the Synod” regarding Article XI

### RESOLUTION 11-19

Overture 11-56 (CW, pp. 412–413)

#### Rationale

The Lutheran Church—Missouri Synod was originally founded as a *synodical union* in April 1847. Its original name was “The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.” Ultimately, in 1947, the synodical union—the Synod—shortened its name to The Lutheran Church—Missouri Synod (LCMS).

In 1894, the Synod voted to form a Missouri benevolent *corporation* under Chapter 352 of the Missouri Statutes called “The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.” The corporation’s name eventually was also changed to “The Lutheran Church—Missouri Synod.”

In 1967, the corporation filed Articles of Acceptance with the State of Missouri to convert to a nonprofit corporation pursuant to the General Not for Profit Corporation Act, Chapter 355 of the Missouri Statutes. The corporation’s Articles of Incorporation have been amended from time to time, and the current Articles are included in the *Handbook* of The Lutheran Church—Missouri Synod.

Article XIV of the Synod’s Constitution provides that “[t]he Synod in convention may adopt bylaws that are consistent with and do not contradict the Constitution of the Synod.” The Synod’s Bylaws also serve as the bylaws of the corporate entity.

The Synod’s Bylaws have been amended fairly regularly over the past 150 years. Some of the amendments were designed to recognize the distinction between the synodical union (Synod) and the Missouri nonprofit corporation of the same name. An example

of such is current (2013) Bylaw 1.2, which includes definitions of “Synod” and “Corporate Synod.”

Bylaw 1.2.1 (f) provides, in pertinent part: “**Corporate Synod:** The Lutheran Church—Missouri Synod, the Missouri nonprofit corporation, including its offices, boards, commissions, and departments . . . .” Bylaw 1.2.1 (u) states: “**Synod:** Refers collectively to the association of self-governing Lutheran congregations and all its agencies on the national and district levels. The Synod, as defined herein, is not a civil law entity.” [The term “Agency” is defined in Bylaw 1.2.1 (a).]

Because the name of the Synod and the name of the Missouri nonprofit corporate entity are identical, certain provisions of the Synod’s Constitution and Bylaws could be viewed as ambiguous and, therefore, should be amended for clarity and consistency.

One such bylaw that should be clarified for at least two different reasons is Bylaw 1.2.1 (q), which defines “Property of the Synod” as “[a]ll assets, real or personal, tangible or intangible, whether situated in the United States or elsewhere, titled or held in the name of the Synod, its nominee, or an agency of the Synod. ‘Property of the Synod’ does not include any assets held by the Lutheran Church Extension Fund—Missouri Synod or by an agency of the Synod in a fiduciary capacity (including, for purpose of example, the funds managed for the Concordia Plans by Concordia Plan Services and certain funds held by The Lutheran Church—Missouri Synod Foundation).”

First, the current definition, especially when read in light of the definition of “Synod,” could lead to an erroneous understanding that the Synod owns the property of member congregations. Such a misunderstanding would be inconsistent with Article VII 2 of the Constitution, which clearly states, “Membership of a congregation in the Synod gives the Synod no equity in the property of the congregation.” Clarification for consistency could be made by amending Bylaw 1.2.1 (q) to expressly exclude property of congregations from the definition.

Second, Article XI E of the Constitution should be amended to reflect more clearly that the duties of the Board of Directors include serving as the legal representative of both the Synod and corporate Synod, and to clarify that the Board of Directors’ role as custodian of the property of the Synod includes, in particular, property held by or titled in the name of corporate Synod or its nominee. This is not a change in responsibilities but rather a clarification.

These amendments would benefit the Synod and its members by providing clarity and consistency between the Constitution and the Bylaws.

Therefore be it

*Resolved*, That the LCMS Constitution be revised as follows:

#### PRESENT/PROPOSED WORDING

### Article XI Rights and Duties of Officers

#### E. Composition and Duties of the Board of Directors

...

2. The Board of Directors is the legal representative of the Synod. It is the and custodian of all the property of The Lutheran Church—Missouri Synod the Synod, directly or by its delegation of such authority to an agency of the Synod. It shall exercise supervision over all the property and business affairs of the Synod The Lutheran Church—Missouri Synod except in those areas where it has delegated such authority to an agency of the Synod or where the voting members of the Synod through the adoption of bylaws or by other convention action have assigned specific areas of responsibility to separate corporate or trust entities, and as to those the Board of Directors shall have general oversight responsibility as set forth in the Bylaws. For the purposes of this article, The Lutheran Church—Missouri Synod includes both the Synod formed by this Constitution and the Missouri corporation formed by the Synod.

**Action:** Adopted (8)

(After explanation by the committee, noting that the wording being advocated was provided by legal counsel, the assembly agreed without objection to vote on the resolution, adopting Res. 11-19 as presented [Yes: 903; No: 66].)

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## To Clarify and Confirm the Distinction between Synod and Corporate Synod and to Provide Consistency for the Meaning of “Property of the Synod” regarding Definition of Property of the Synod

### RESOLUTION 11-20

Overture 11-56 (CW, pp. 412–413)

#### Rationale

The Lutheran Church—Missouri Synod was originally founded as a *synodical union* in April 1847. Its original name was “The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.” Ultimately, in 1947, the synodical union—the Synod—shortened its name to The Lutheran Church—Missouri Synod (LCMS).

In 1894, the Synod voted to form a Missouri benevolent *corporation* under Chapter 352 of the Missouri Statutes called “The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.” The corporation’s name eventually was also changed to “The Lutheran Church—Missouri Synod.”

In 1967, the corporation filed Articles of Acceptance with the State of Missouri to convert to a nonprofit corporation pursuant to the General Not for Profit Corporation Act, Chapter 355 of the Missouri Statutes. The corporation’s Articles of Incorporation have been amended from time to time, and the current Articles are included in the *Handbook* of The LCMS.

Article XIV of the Synod’s Constitution provides that “the Synod in convention may adopt bylaws that are consistent with and do not contradict the Constitution of the Synod.” The Synod’s Bylaws also serve as the bylaws of the corporate entity.

The Synod’s Bylaws have been amended fairly regularly over the past 150 years. Some of the amendments were designed to recognize the distinction between the synodical union (Synod) and the Missouri nonprofit corporation of the same name. An example of such is current (2013) Bylaw 1.2, which includes definitions of “Synod” and “Corporate Synod.”

Bylaw 1.2.1 (f) provides, in pertinent part: “**Corporate Synod:** The Lutheran Church—Missouri Synod, the Missouri nonprofit corporation, including its offices, boards, commissions, and departments . . . .” Bylaw 1.2.1 (u) states: “**Synod:** Refers collectively to the association of self-governing Lutheran congregations and all its agencies on the national and district levels. The Synod, as defined herein, is not a civil law entity.” [The term “Agency” is defined in Bylaw 1.2.1 (a).]

Because the name of the Synod and the name of the Missouri nonprofit corporate entity are identical, certain provisions of the Synod’s Constitution and Bylaws could be viewed as ambiguous and, therefore, should be amended for clarity and consistency.

One such bylaw that should be clarified for at least two different reasons is Bylaw 1.2.1 (q), which defines “Property of the Synod” as “[a]ll assets, real or personal, tangible or intangible, whether situated in the United States or elsewhere, titled or held in the name of the Synod, its nominee, or an agency of the Synod. ‘Property of the Synod’ does not include any assets held by the Lutheran Church Extension Fund—Missouri Synod or by an agency of the Synod in a fiduciary capacity (including, for purpose of example, the funds managed for the Concordia Plans by Concordia Plan Services and certain funds held by The Lutheran Church—Missouri Synod Foundation).”

First, the current definition, especially when read in light of the definition of “Synod,” could lead to an erroneous understanding that the Synod owns the property of member congregations. Such a misunderstanding would be inconsistent with Article VII 2 of the Constitution, which clearly states, “Membership of a congregation in the Synod gives the Synod no equity in the property of the congregation.” Clarification for consistency could be made by amending Bylaw 1.2.1 (q) to expressly exclude property of congregations from the definition.

Second, Article XI E of the Constitution should be amended to reflect more clearly that the duties of the Board of Directors include serving as the legal representative of both the Synod and corporate Synod, and to clarify that the Board of Directors’ role as custodian of the property of the Synod includes, in particular, property held by or titled in the name of corporate Synod or its nominee. This is not a change in responsibilities but rather a clarification.

These amendments would benefit the Synod and its members by providing clarity and consistency between the Constitution and the Bylaws.



Therefore be it

*Resolved*, That the LCMS *Handbook* be revised as follows:

PRESENT/PROPOSED WORDING

**Bylaw 1.2 Definitions of Terms**

1.2.1 The following definitions are for use in understanding the terms as used in the Bylaws of The Lutheran Church—Missouri Synod:

...

(q) ***Property of the Synod***: All assets, real or personal, tangible or intangible, whether situated in the United States or elsewhere, titled or held in the name of the Synod corporate Synod, its nominee, or an agency of the Synod. “Property of the Synod” does not include any assets held by member congregations, the Lutheran Church Extension Fund—Missouri Synod, or by an agency of the

Synod in a fiduciary capacity (including, for purposes of example, the funds managed for the Concordia Plans by Concordia Plan Services and certain funds held by The Lutheran Church—Missouri Synod Foundation).

**Action:** Adopted (8)

(Brief summaries were provided for this and seven other resolutions which the committee wished to bundle into a single action as “housekeeping matters.” Following explanations provided, the chair asked the assembly whether it was ready to vote. Hearing no objection, he called for the vote and the bundled resolution action that included Res. 11-04B, Res. 11-08A, Res. 11-11, Res. 11-12, Res. 11-13, Res. 11-15A, Res. 11-17, and Res. 11-20 was adopted as presented [Yes: 923; No: 32].)

.....



# Ecclesiastical Supervision and Dispute Resolution

## To Restore Right of Accuser to Appeal When a District President Fails to Act or Declines to Suspend

### RESOLUTION 12-01A

Report R65D (CW, p. 301); Overtures 12-01, 12-11-13, 12-15-21, 12-23-27, 12-39-40 (CW, pp. 415, 419-424, 430-431)

#### Rationale

Membership in the Synod is and always has been a privilege that is either granted or terminated by the Synod. In the earliest period of its history, the Synod retained the authority to make decisions regarding membership for itself, to be made by its conventions. Over time, the Synod adopted bylaw processes for making such decisions. In the matter of expulsions from the Synod, such processes were to be fair and impartial.

Initially, the President of the Synod as ecclesiastical supervisor was entrusted with the authority to suspend members prior to their expulsion. Not long after, district presidents as the President's agents were given the authority to suspend, with final decisions regarding expulsion to be made by a convention of the Synod or district. In time, Synod bylaw changes provided opportunity for appeals of suspensions to commissions and boards of the Synod or districts prior to expulsion.

The 1992 convention of the Synod, which created the Synod's dispute resolution process, retained district presidents' authority to suspend but delegated the authority for final decisions regarding expulsion from membership to dispute resolution panels. When the 2004 convention created new processes solely for suspension and expulsion, panels of three district presidents were given responsibility for expulsion decisions. The 2010 convention replaced one of the three presidents on such panels with a lay reconciler.

As the removal from membership process evolved over nearly 170 years, of particular note was the decision by the 1956 convention to empower the President of the Synod to act when a district president failed to act on an accusation brought against a member of the Synod. This presidential authorization to act was then given to the Praesidium of the Synod in 1989 (Bylaw 2.27ff) and retained as part of the overhaul of the suspension/expulsion processes in 1992.

The 2004 convention's major overhaul of the process removed the right of an accuser to appeal to the Praesidium of the Synod when the district president failed to act within 60 days. In its place, the

accuser could now request that the matter be presented to a Referral Panel of three circuit visitors if the district president failed to act, this panel then making the decision regarding the suspension, thereby reducing the opportunity for a full and objective hearing and placing an ecclesiastical supervisory decision in the hands of circuit visitors which constitutionally is entrusted to the President of Synod and district presidents. The 2004 Bylaws 2.14.5ff also gave a district president the option to form a Referral Panel to make a suspension decision (or not) in his stead.

The history of the suspension/expulsion process supports a return to past practice which existed from 1956 to 1989, leaving the responsibility for suspension in the hands of those charged with ecclesiastical supervision. When a district president fails or declines to act, this will allow an appeal by the accuser to the President of the Synod, who will decide when an accusation warrants suspension and, if requested by the accused, a hearing before a panel.

Finally, in response to a question posed by the chairman of Floor Committee #12, the CCM concludes its Opinion (16-2791) with these words:

Constitution Art. XIV provides that "[t]he Synod in convention may adopt bylaws that are consistent with and do not contradict the Constitution of the Synod, which controls and supersedes such bylaws and all other rules and regulations of the Synod."

In the case of the former (1956-1989) provision, the case for constitutionality was explicitly made, not only demon-



Committee 12 Chairman John Wille

strating that the adopted provision “[did] not contradict” the Constitution, but also that it was “consistent with” the framework laid out clearly by the Constitution, that being that the President himself ultimately has the responsibility, under Constitution Art. XI B 1–3, to “promote and maintain unity of doctrine and practice in all the districts of the Synod.” The 1956 convention adopted this mechanism (of appeal in case of inaction of district officials to the President of the Synod, for him to act) as an organic clarification in bylaw of a power the Constitution already granted the President in essence.

In the case of the latter (1989–2004) provision, the record provides no positive constitutional rationale. Bylaws already adopted by the Synod in convention deserve the presumption of constitutionality, as the convention is the “principle legislative assembly” of the Synod (Bylaw 3.1.1) and adopts bylaws only after positive review by the Commission on Constitutional Matters (Bylaw 7.1.1). Upon later review, could they be shown to conflict with the Constitution, they would, of course, be invalid. The commission’s two narrowly-focused reviews of this latter bylaw provision, as applied in an exceptional case, avoided finding it in conflict with Constitution Art. XI B 1–3’s assignment of these responsibilities to the President of the Synod by grounding the provision instead under Constitution Art. XIII 2.

While such narrow reviews avoided finding the latter bylaw provision in *conflict* with the Constitution, this latter provision and, importantly, the Referral Panels subsequently adopted in its place [Bylaws 2.14.5–2.14.5.3, etc.], are certainly less *consistent with* the Constitution’s overall design and framework than the former (Constitution Art. XIV).

Moreover, this review finds the change of the Bylaws in 1989 and subsequently (namely, to remove the right of appeal for action to the President, should district officials fail to act, and to replace it first with an appeal to the Praesidium and then with an appeal to a Referral Panel) to *conflict* with the Constitution of the Synod. This change unconstitutionally deprived the President of the Synod of procedures for exercising a power granted him in Constitution Art. XI B 1–3. That this power to receive appeals for action, in case of the inaction of district officials, is one of the means constitutionally “at [the President’s] command to promote and maintain unity of doctrine and practice in all the districts of the Synod” (Constitution Art. XI B 3) was the opinion of the Synod in convention in 1956. It expressed this opinion explicitly and with its unique and final interpretive power. It must therefore be the opinion also of this commission.

Therefore be it

*Resolved*, That the following changes be made to sections 2.14, 2.15, and 2.17 of the bylaws:

#### PRESENT/PROPOSED WORDING

### 2.14 Expulsion of Congregations or Individuals from Membership in the Synod

#### Preamble

2.14.1 Termination of membership in the Synod is a serious matter involving both the doctrine and life of those to whom it has been granted.

...

(b) The action to commence expulsion of a congregation or individual from membership in the Synod is the ~~sole~~ responsibility of the district president who has the responsibility for the ecclesiastical supervision of such member, or by the President of the Synod under Bylaw 2.14.5.2.

...

#### Definition of Terms

2.14.2 The definitions of terms used in this bylaw are as follows:

...

~~(r) Referral Panel:~~ A panel that may be formed of three circuit visitors or district presidents, who shall be selected according to these bylaws to determine, according to the facts learned from the investigation, whether or not to proceed:

...

#### Referral Panel

2.14.5 ~~In the determination whether or not to initiate formal proceedings, the district president may form a Referral Panel consisting of three circuit visitors of the district.~~

(a) ~~If three circuit visitors from the district are not available to serve by reason of conflict of interest or otherwise, the district president may select a sufficient number from other districts to form the panel.~~

(b) ~~This panel shall be formed by blind draw and shall not include the circuit visitor of the accused or the accuser. The blind draw shall be administered by the district president and audited by witnesses.~~

2.14.5.1 ~~After reviewing the accusation and the results of the investigation, the Referral Panel shall make the determination whether or not to initiate formal proceedings.~~

2.14.5.2 ~~Whether made by the district president or the Referral Panel, if~~ If the determination of the district president is not to initiate formal proceedings, the district president he shall in writing so inform the accuser, any other district president involved, and the involved member, which shall terminate the matter, unless the accuser presents the written complaint or accusation to the President of the Synod as provided below (Bylaw 2.14.4.3).

2.14.5.3 ~~If the district president fails to act within 60 days after receipt of the formal written complaint or accusation, the accuser may present a formal written request to the district president for the forming of a Refer-~~



ral Panel, which request the district president must grant. If the provisions of Bylaw 2.14.4 have not been carried out, the Referral Panel shall carry out these provisions in the process of making its determination whether or not to initiate formal proceedings: If the district president fails to act or declines to suspend the member within 90 days after receipt of the written complaint or accusation, the accuser may present the written complaint or accusation to the President of the Synod. If after investigation the President of the Synod determines that the facts are such that it could lead to expulsion of the member under Article XIII of the Constitution, the President of the Synod shall designate one of the vice-presidents of the Synod to proceed in the same fashion as is hereafter required of the district president. If the President of the Synod determines not to proceed, they shall in writing so inform the complainant and the involved member, which shall terminate the matter.

### **Commencing Formal Proceedings**

- 2.14.65 If the district president ~~or the Referral Panel~~ concludes that the facts form a basis for expulsion of the member under Article XIII of the Constitution, the district president in commencing formal proceedings shall ...

*[Additionally: the following are related changes unique to Bylaw section 2.15 "Expulsion of a District President or Officer from Membership in the Synod."]*

### **Referral Panel**

- 2.15.5 — In the determination of whether or not to initiate formal proceedings, the President of the Synod may form a Referral Panel consisting of three district presidents:

(a) This panel shall be formed by blind draw, shall not include the district president that is a party to the matter or the district president or an accused officer or the district president of the accuser.

(b) The blind draw shall be administered by the chairman of the Council of Presidents audited by witnesses:

- 2.15.5.1 — After reviewing the accusation and the results of the investigation, the Referral Panel shall make the determination whether or not to initiate formal proceedings.

- 2.15.45.2 Whether made by the President of the Synod or the Referral Panel, ~~if~~ If the determination of the President of the Synod is not to initiate formal proceedings, he the President of the Synod shall in writing so inform the accuser, any other district president involved, and the accused officer of the Synod or district president involved member, which shall terminate the matter, unless the accuser presents the written complaint or accusation to the chairman of the Council of Presidents as provided below (Bylaw 2.15.4.3).

- 2.15.45.3 If the President of the Synod declines to suspend the officer of the Synod or district president or fails to act within 90 days after receipt of the written complaint or accusation, fails to act within 60 days after receipt of the formal written complaint or accusation, the accuser may present a formal written request to the President of the Synod for the forming of a Referral Panel, which request the President of the Synod must grant. If the provisions set forth in Bylaw 2.15.4 have not been carried out, the Referral Panel shall carry out these provisions in the process of making the determination whether or not to initiate formal proceedings: the accuser may present the written complaint or accusation to the chairman of the Council of Presidents or next qualified officer of the Council of Presidents. If, after investigation and consultation with other district presidents as he sees fit, the chairman of the Council of Presidents determines that the facts are such as could lead to the expulsion of the member under Article XIII of the Constitution, the chairman of the Council of Presidents shall proceed in the same fashion as is hereafter required of the President of the Synod. If the chairman of the Council of Presidents determines not to proceed, he shall in writing so inform the complainant and the involved member, which shall terminate the matter.

### **Commencing Formal Proceedings**

- 2.15.56 If the President of the Synod or the chairman of the Council of Presidents ~~or the Referral Panel~~ concludes that the facts form a basis for expulsion of the member under Article XIII of the Constitution, the President of the Synod or the chairman of the Council of Presidents in commencing formal proceedings shall ...

*[Additionally: the following are related changes unique to Bylaw section 2.17 "Expulsion of Individuals from Membership in the Synod as a Result of Sexual Misconduct or Criminal Behavior."]*

### **Referral Panel**

- 2.17.5 — In the determination whether or not to initiate formal proceedings, the district president may form a Referral Panel consisting of three circuit visitors of the district:

(a) If three circuit visitors from the district are not available to serve by reasons of conflict of interest or otherwise, the district president may select a sufficient number from other districts in order to form the panel:

(b) This panel shall be formed by blind draw and shall not include the circuit visitor of the accused or the accuser. The blind draw shall be administered by the district president audited by witnesses:

- 2.17.5.1 — In the event that the accused is a district president, an officer of the Synod, or the President of the Synod,

the Referral Panel shall consist of three district presidents selected by a blind draw administered by the chairman of the Council of Presidents and audited by witnesses. Such panel, which shall exclude any involved district president, shall function as set forth hereafter:

2.17.5.2 After reviewing the accusation and the results of the investigation, the Referral Panel shall make the determination whether or not to initiate formal proceedings.

2.17.45.23 Whether made by the district president or the Referral Panel, if the determination of the district president or the President of the Synod is not to initiate formal proceedings, the district president he shall in writing so inform the accuser, any other district president involved, and the involved member, which shall terminate the matter, unless the accuser presents the written complaint or accusation to the President of the Synod or Chairman of the Council of Presidents as provided below (Bylaw 2.17.4.3).

2.17.45.34 If the district president (or the President of the Synod in the case of a district president or officer of the Synod) declines to suspend the member or fails to act within 9060 days after receipt of the formal written complaint or accusation, the accuser may present the a formal written request complaint or accusation to the President of the Synod (or in the case of a district president or officer of the Synod to chairman of the Council of Presidents), to the district president for the forming of the Referral Panel, which request the district president must grant. If the provisions of Bylaw 2.17.4 have not been carried out, the Referral Panel shall carry out these provisions in the process of making its determination whether or not to initiate formal proceedings.

(a) In the case of an individual member, if, after investigation, the President of the Synod determines that the facts are such that it could lead to expulsion of the member under Article XIII of the Constitution, the President of the Synod shall designate one of the vice-presidents of the Synod to proceed in the same fashion as is hereafter required of the district president. If the President of the Synod determines not to proceed, he shall in writing so inform the complainant and the involved member, which shall terminate the matter.

(b) In the case of a district president or officer of the Synod, if, after investigation and consultation with other members of the Council of Presidents, if deemed necessary, the chairman of the Council of Presidents determines that the facts are such that it could lead to expulsion of the member under Article XIII of the Constitution, he shall proceed in the same fashion as is hereafter required of the district president. If the chairman

of the Council of Presidents determines not to proceed, he shall in writing so inform the complainant and the involved member, which shall terminate the matter.

### ***Commencing Formal Proceedings***

2.17.56 If the appropriate district president or the President of the Synod or the chairman of the Council of Presidents or the Referral Panel, whichever the case may be, concludes that the facts form a basis for expulsion of the member under Article XIII of the Constitution, the appropriate ecclesiastical supervisor in commencing formal proceedings shall ...

[The following *Addendum* is the entire CCM Opinion 16-2791:]

### ***Addendum***

#### **174. Constitutionality of Historical Appeal to President and Praesidium in Expulsion Cases (16-2791)**

On May 29, a member of the Synod and of a convention floor committee developing its responses to overtures submitted to the 2016 convention requested an opinion of the commission:

**Question:** “In the event that a district president did not take action in matters of expulsion, was the process operative in the Bylaws between 1956 and 2004, enabling the President of the Synod or the Praesidium of the Synod to initiate proceedings and present charges in an expulsion matter, in violation of the Constitution of the Synod?”

**Opinion:** Requested is an interpretation of the Synod’s Constitution as to whether the bylaws that existed between 1956 and 2004 governing matters of expulsion were then, or would be now, consistent with and not contradicting the Constitution (Constitution Art. XIV). This opinion will deal first with the provision as it first stood (1956–1989), conferring upon the President of the Synod’s authority to initiate formal proceedings when district officials failed to act. It will then deal with the provision as subsequently amended (1989–2004) to confer essentially the same authority upon the Praesidium instead.

**1. Constitutionality of the 1956–1989 provision for the initiation of expulsion proceedings by the Synod President, should the district president fail to act.**

The provision in question was adopted by the 1956 convention as follows (italicized portion) and remained essentially intact<sup>1</sup> until 1989:

#### **5.23 Ineligibility for Service**

If the member involved is a pastor, professor, or teacher, and his offense makes him ineligible for further official service in the church and he pleads guilty, the District President shall publish in the official organs of Synod the fact that he is ineligible for service and shall so report to the District. In case the President of the District is charged with any action that would disqualify him for office, the Vice-Presidents of the District shall initiate proceedings, and the First Vice-President shall act. *If the District offi-*

*cers fail to act, the President of Synod, by virtue of the power given him in the Constitution (Article XI, B, 1, 2, 3) may on his own initiative institute proceedings, take administrative action, and, if necessary, present charges to the District Board of Appeals. (1956 Bylaw 5.23, Handbook, n.p.)*

1956 Res. 6-11, which effected this addition, was proposed by the CCM, following a suggestion from the Board of Appeals.<sup>2</sup> It gave as the rationale for this bylaw addition the following *whereas* paragraph:

WHEREAS, It is necessary to clarify Article XI, B, 1, 2, 3, concerning the powers of the President if District officers fail to act in cases involving ineligibility for service of pastors, professors, or teachers; therefore be it

*Resolved*, That Section 5.23 be amended to read as follows ... (1956 *Proceedings*, p. 451)

The provision in question, specifically mentioning the service of pastors, professors, and teachers, was thus adopted by the Synod in convention explicitly as a clarification of the ecclesiastical supervisory power of the President of the Synod when district officers fail to act. This power is granted in Constitution Art. XI B 1–3, the text of which remains today as it was in 1956.<sup>3</sup>

This provision was proposed through the CCM, which was charged essentially as is today's commission to "examine all reports, overtures, and resolutions to the Synod asking for amendments to the Constitution and Bylaws of the Synod or which in any manner affect the Constitution and Bylaws, to determine their agreement in content and language with the Constitution and Bylaws of the Synod" (Bylaw 3.9.2.2.1, cf. similar 1956 Bylaw 2.113 [b]). The committee was also responsible to "interpret the Constitution and By-Laws in cases of controversy" (1956 Bylaw 2.113 [e], cf. 2013 Bylaw 3.9.2), which it had been doing on this very topic for at least four years.<sup>4</sup> The 1956 understanding of the CCM was clearly that the provision in question simply elaborated in the Bylaws a constitutional power of the President of the Synod.

A Committee (or Commission) on Constitutional Matters, of course, was and is not the *final* interpreter of Synod's Constitution, Bylaws, and resolutions. The final interpreter is the Synod in convention, and where the Synod in convention has acted to *interpret the Constitution*, especially where it has acted *explicitly and with substantive rationale*, those aspects stand thus interpreted.<sup>5</sup> Here, by adopting 1956 Res. 6-11, the Synod in convention explicitly and authoritatively interpreted the Constitution, even including a constitutional rationale both in the text of the resolution and in the resultant bylaw: that the President could initiate proceedings in the case of district officers' failure to act "*by virtue of the power given him in the Constitution (Article XI, B, 1, 2, 3)*" (1956 *Handbook*, sec. 5.23, n.p.). Indeed, the bylaw language adopted was with the express purpose "to clarify Article XI, B, 1, 2, 3, concerning the powers of the President if District officers fail to act in cases involving ineligibility for service of pastors, professors, or teachers" (1956 *Proceedings*, p. 451).

The convention has therefore spoken using its authority as final interpreter of the Synod's Constitution. The 1956–1989 provision for the initiation of expulsion proceedings by the Synod President, should district officials fail to act, was constitutional. It elaborated a "procedure as shall be set forth in the Bylaws of Synod" (2013 Constitution Art. XIII 2) for the exercise of "power given [the Synod President] in the Constitution (Article XI, B, 1, 2, 3)," putting "at [the President's] command" a means "to promote and maintain unity of doctrine and practice in all the districts of the Synod" (Constitution Art. XI B 3). Although no similar provision exists in the Synod's 2013 Bylaws, if such a provision were to be adopted, the constitutional interpretation adopted by the 1956 convention would apply.<sup>6</sup>

## 2. Constitutionality of the 1989–2004 provision for the initiation of expulsion proceedings by the Praesidium, should the district president fail to act.

1989 Res. 5-08A amended Bylaw 2.27 [f], making the Praesidium of the Synod instead of the President of the Synod the recipient of a formal complaint in the event that a district president declined to suspend an accused member or failed to act in 90 days. No rationale was given for the change from President to Praesidium, either in the resolution (*Proceedings*, pp. 130–131) or in the Commission on Structure's late overture L5-85, which seems to have prompted the convention action. Its single *whereas* paragraph read simply, "certain of the present Bylaws relative to commencing an action to terminate congregational or individual membership are ambiguous and confusing" (*id.*, p. 174).

Unlike 1956 Res. 6-11, which stated that the resolution was "necessary to clarify Article XI, B, 1, 2, 3, concerning the powers of the President if District officers fail to act in cases involving ineligibility for service of pastors, professors, or teachers" (1956 *Proceedings*, p. 451), 1989 Res. 5-08A did not address the constitutionality of the change from President to Praesidium of the Synod. The constitutionality of this change, therefore, is not settled simply by its adoption as a bylaw. Since the question has now been raised, the following response is given.

Ecclesiastical supervision is covered in the Constitution's Art. XI B 1–3 and Art. XII 6–8, which confer supervisory power first upon the President of Synod, who is to "conscientiously use all means at his command to promote and maintain unity of doctrine and practice in all the districts of the Synod," and then upon the district presidents, who shall "especially exercise supervision over the doctrine, life, and administration of office of ordained and commissioned ministers of their district ..." One element entailed in that ecclesiastical supervision is the authority to suspend a member of the Synod, which begins the formal process that could lead to expulsion from the Synod (Constitution Art. XIII 1–2).

The term *Praesidium* does not occur in the Constitution of the Synod. Art. XI C lists the duties of the vice-presidents: "The vice-presidents shall upon request of the President represent him in all his functions." The Constitution does not assign ecclesiastical supervision to the office of vice-president or to the Praesidium as a whole, but to the President and the district presidents (Constitution Art. XI B 1–3; XII 6–8). While the



Constitution provides that in exceptional situations a President could request a vice-president to represent him in this function (Constitution Art. XI C 1), even in this case, final accountability remains with the President (Bylaw 3.3.1.3 [k]). Bylaws implementing the process of expulsion (under Constitution Art. XIII 2) also make allowance, should a President be disqualified in some manner from dealing with a case, for his role to be carried out by a vice-president (Bylaws 2.14.4.1, 2.15.4.1, 2.17.4.1). In these cases an exceptional circumstance renders the President unable to act (or to act without partiality or the appearance thereof), so the Bylaws provide a mechanism for effecting the necessary procedure, usually performed by a president, through a vice-president.

Even with such allowances made, the constitutional case for assigning the decision to initiate proceedings in the case of district inaction to the Praesidium (including the vice-presidents) cannot be the same as that made from Constitution Art. XI B 1–3 above for assigning the decision to the President himself—for the simple reason that Const. Art. XI B 1–3 does not apply to the Praesidium but to the President alone.

The constitutionality of the provision as enacted between 1989 and 2004, allowing an accuser to appeal to the Praesidium, was accepted when it was enacted—although the record contains no constitutional argument in favor. It was also reviewed by the CCM in its Opinion 01-2242 (Jan. 11, 2002), which dealt with a case seeking to expel a district president, in which the President’s decision not to initiate proceedings was appealed to the Praesidium. The question is narrow, but the commission’s approach is informative. The request asked (in part): “Since both the Constitution and Bylaws clearly state that the President of the Synod has ecclesiastical supervision of all District Presidents and of all officers of the Synod, including the Vice-Presidents, under what constitutional authority would the Synodical Vice-Presidents be charged with the responsibility of determining the continuation of the roster status of a District President under Bylaw 2.27?”

The CCM responded as follows:

The President of the Synod has ecclesiastical supervision of District Presidents by reason of Article XI B of the Constitution. However, ecclesiastical supervision does not include the responsibility of determining the continuation of the roster status of a District President. That matter is covered by Article XIII 2 which provides: “Expulsion shall be executed only after following such procedure as shall be set forth in the Bylaws of the Synod.” Bylaws 2.27 and 8.09 establish the steps to be followed to expel a member from the Synod. Under these Bylaws the President can either decline to seek the expulsion of a District President as a member of the Synod, or pursue such expulsion by following the procedure set forth in Bylaw 2.27 c. If he does pursue such expulsion, the decision to expel is not his but, rather, the decision of the Dispute Resolution Panel (or Appeal Panel, if there is an appeal), which will consider the matter (Bylaw 8.09).

If the President of the Synod declines to seek the expulsion of a District President as a member of the Synod, the complainant has the option to appeal such declination to the Praesidium of the Synod (Bylaw 2.27 b). Should the Praesidium decide to pursue the expulsion from the Synod of the District President, it must follow the same procedure in Bylaw 2.27 c as the President would have had to do should he have decided to pursue the expulsion. As in the case of the President, the decision to expel is not that of the Praesidium but, rather, the decision of the Dispute Resolution Panel or Appeal Panel.

Therefore, the synodical Vice-Presidents in their capacity as members of the Praesidium determine the continuation of the roster status of a District President only in those very limited situations where the Praesidium upholds the decision of the President of the Synod that the alleged actions of the District President are insufficient to expel the District President as a member of the Synod. (CCM Op. 01-2242, 11 Jan. 2002)

Here the CCM distinguished the comprehensive sense of ecclesiastical supervision (which belongs to the Presidents under Const. Art. XI B 1–3 and XII 6–8) from the decision to expel (governed specifically by Constitution Art. XIII 1–2). The former belongs to the President (and district presidents); the latter, to such entities as to whom the Bylaws might assign it in the procedure they elaborate under Constitution Art. XIII 2, that “expulsion shall be executed only after following such procedure as shall be set forth in the Bylaws of the Synod.” In such a view, there is nothing sacrosanct about the President or district presidents alone making the decision to initiate formal proceedings, although theirs alone is the comprehensive responsibility of ecclesiastical supervision, to which that decision *ordinarily* belongs.<sup>7</sup>

Both CCM reviews (Jan. 11, 2002 Op. 01-2242 and Oct. 21–22, 2002 Op. 02-2283) of the 1989–2004 provision, allowing the Praesidium to act, were within the context of an already exceptional situation, a district president being the accused. Both seem to presume the provision’s constitutionality as that sort of “very limited situation” in which implementing bylaws (under Constitution Art. XIII 2) might provide necessary deviations from the constitutional pattern (e.g., a vice-president acting in the stead of a disqualified President). That is not what we have here. This provision, in the general or ordinary case of an appeal for action against a member under district supervision, directed the appeal for action away from the constitutionally designated recipient, namely the President (by virtue of the power given him in Constitution Art. XI B 1–3), to the Praesidium, a recipient with no demonstrable constitutional basis to receive such an appeal.

Ultimately, the language of Constitution Art. III, that “[e]xpulsion shall be executed only after following such procedure as shall be set forth in the Bylaws of the Synod,” does not enable bylaws to override, in the regular case, the design of Constitution Art. XI B 1–3 that appeal for action should be possible to the ecclesiastical supervisor of the whole Synod. In



the districts, his supervision is through the district presidents (Bylaw 3.1.1.1 [b]; Constitution Art. XI B 1), but should they fail to act, he may do so “by virtue of the power given him in the Constitution (Article XI, B, 1, 2, 3)” (1956 Bylaw 5.23, *Handbook*, n.p.). While the 1956–1989 Bylaws have been revised away, this interpretation of the Constitution by the 1956 convention stands.

### 3. Conclusion

Constitution Art. XIV provides that “[t]he Synod in convention may adopt bylaws that are consistent with and do not contradict the Constitution of the Synod, which controls and supersedes such bylaws and all other rules and regulations of the Synod.”

In the case of the former (1956–1989) provision, the case for constitutionality was explicitly made, not only demonstrating that the adopted provision “[did] not contradict” the Constitution, but also that it was “consistent with” the framework laid out clearly by the Constitution, that being that the President himself ultimately has the responsibility, under Constitution Art. XI B 1–3, to “promote and maintain unity of doctrine and practice in all the districts of the Synod.” The 1956 convention adopted this mechanism (of appeal in case of inaction of district officials to the President of the Synod, for him to act) as an organic clarification in bylaw of a power the Constitution already granted the President in essence.

In the case of the latter (1989–2004) provision, the record provides no positive constitutional rationale. Bylaws already adopted by the Synod in convention deserve the presumption of constitutionality, as the convention is the “principle legislative assembly” of the Synod (Bylaw 3.1.1) and adopts bylaws only after positive review by the CCM (Bylaw 7.1.1). Upon later review, could they be shown to conflict with the Constitution, they would, of course, be invalid. The commission’s two narrowly-focused reviews of this latter bylaw provision, as applied in an exceptional case, avoided finding it in conflict with Constitution Art. XI B 1–3’s assignment of these responsibilities to the President of the Synod by grounding the provision instead under Constitution Art. XIII 2.

While such narrow reviews avoided finding the latter bylaw provision in *conflict* with the Constitution, this latter provision and, importantly, the Referral Panels subsequently adopted in its place [Bylaws 2.14.5–2.14.5.3, etc.], are certainly less *consistent* with the Constitution’s overall design and framework than the former (Constitution Art. XIV).

Moreover, this review finds the change of the Bylaws in 1989 and subsequently (namely, to remove the right of appeal for action to the President, should district officials fail to act, and to replace it first with an appeal to the Praesidium and then with an appeal to a Referral Panel) to *conflict* with the Constitution of the Synod. This change unconstitutionally deprived the President of the Synod of procedures for exercising a power granted him in Constitution Art. XI B 1–3. That this power to receive appeals for action, in case of the inaction of district officials, is one of the means constitutionally “at [the President’s] command to promote and maintain unity of doctrine and practice in all the districts of the Synod” (Constitution

Art. XI B 3) was the opinion of the Synod in convention in 1956. It expressed this opinion explicitly and with its unique and final interpretive power. It must therefore be the opinion also of this commission.

<sup>1</sup> 1971 Res. 5-14 (*Proceedings*, pp. 156f.) modified the provision to read, “If the District officers fail to act, the President of Synod, by virtue of the power given him in the Constitution (Article XI, B, 1-3, *inclusive*) may on his own initiative institute proceedings, take administrative action, and, if necessary, present charges to the *appropriate District Commission on Adjudication, provided, however, that such must be in the same manner as hereinabove set forth for the District officers*” (1971 Bylaw 5.13, *Handbook*, p. 115).

1983 Res. 5-20A (*Proceedings*, pp. 188f.; see Reports 5-03 and 5-04 in 1983 *Workbook*, pp. 200–213) altered it again: “If the District officers fail to act *within 60 days after the complainant has notified the District President in writing that he wishes to pursue the matter, the complainant may petition the President of Synod, who by virtue of the power given him in the Constitution (Article XI, B, 1-3, inclusive) shall make inquiries and may on his own initiative institute proceedings, take administrative action, and, if necessary, present charges to the appropriate District Commission on Adjudication. If after a reasonable time the synodical President does not intend to institute proceedings, he shall so inform the complainant and the involved member in writing*” (1983 Bylaw 8.41 [g], *Handbook*, p. 194).

1986 Res. 5-02A (*Proceedings*, pp. 163f.), originating with the Commission on Structure, elaborated the meaning of the 1983 Bylaw words, “If the District officers fail to act,” replacing them with the text, “*If the District President declines to commence an action to terminate membership, or if he neither suspends nor declines to suspend the member*” (1986 Bylaw 2.27 [f], *Handbook*, p. 31).

<sup>2</sup> CCM Minutes, 10 Nov 1955, p. 39. See also “Report of the Committee on Constitutional Matters,” 1956 *Proceedings*, p. 445.

<sup>3</sup> The convention’s action in 1956 establishes not only that Constitution Art. XI B 1–3 grants this power to the President, but also that no other constitutional article diminishes this power. Significantly, Constitution Art. XII 7, stating that district presidents shall “moreover, especially exercise supervision over the doctrine, life, and administration of office of the ordained and commissioned ministers of their district,” read in 1956 as it does today. Constitution Art. XII 7 was understood by the convention as in no way diminishing the President’s authority, inherent in Constitution Art. XI B 1–3, to act, should district officials fail to do so.

Constitution Art. XII 8 and Constitution Art. XIII 2 were altered in 1965 when the adoption of the adjudication system transferred final expulsion proceedings from district and Synod conventions to Boards of Appeals. Before and after 1965, Constitution Art. XII 8 empowered district presidents “to suspend from membership.” Before 1965, Constitution Art. XIII 2 also read, “Such expulsion is executed, as a rule, by the Districts of Synod; yet those so expelled have a right of appeal to Synod.” Neither the wording of Constitution Art. XII 2 (before 1965) nor that of Constitution Art. XII 8 (either before or after 1965) was interpreted so as to diminish the President’s constitutional authority to act, should district officials fail to do so.

Since 1965, Constitution Art. XIII 2 has read, “Expulsion shall be executed only after following such procedure as shall be set forth in the Bylaws of the Synod.” More flexibility is allowed the convention in setting out an expulsion procedure in the Bylaws, but at the same time this constitutional change prohibits, in the case of expulsion proceedings, exercise of constitutional powers for which there is no bylaw procedure specified.

<sup>4</sup> See CCM Minutes, 18 May 1952, 28 Sept. 1952, 2 Feb. 1953, 21 May 1953, 1 Jan. 1955, 10 Nov. 1955. The presentation and adoption of this proposal can hardly be construed otherwise than as the result of a careful constitutional analysis.

<sup>5</sup> An opinion of the CCM “shall be binding on the question decided unless and until it is overruled by a convention of the Synod. Overtures to a convention that seek to overrule an opinion of the commission shall support the proposed action with *substantive rationale* from the Constitution, Bylaws, and resolutions of the Synod” (Bylaw 3.9.2.2 [c], *emphasis added*). Implicit here is the recognition that not every resolution of a convention has this final interpretive force. It is possible for the commission or the convention to find that a convention has acted in a manner inconsistent with or contradictory to Synod’s Constitution and therefore invalidly (Constitution Art. XIV). See, e.g., 1962 Res. 6-01, “Constitutionality of Resolution 9 of Committee 3 of the 1959 Synodical Convention,” *Proceedings*, p. 122; and “Supplement to Report of Committee on Constitutional Matters,” *id.*, p. 187.

Where, however, the convention as the Synod’s “principal legislative assembly” (Bylaw 3.1.1) has *explicitly and with substantive rationale* interpreted aspects of the Constitution, it has exercised its own final interpretive authority—that greater, original authority from which it has delegated to the commission its provisional (“unless and until overruled”) interpretive authority. For such an exercise of the convention’s final interpretive authority, see, e.g., 1973 Res. 2-12, “To Understand Article II of the Synod’s Constitution as Requiring the Formulation and Adoption of Synodical Doctrinal Statements.”

<sup>6</sup> 1989 Res. 5-08A (*Proceedings*, pp. 130–131) put this provision into the hands of the Praesidium, instead of the Synod President acting alone (1989 Bylaw 2.28, *Handbook*, pp.

31–32). 1992 Res. 5-02A (*Proceedings*, pp. 144–147) adapted that provision to the new dispute resolution framework (1992 Bylaw 2.27, *Handbook*, pp. 30–31). Finally, 2004 Res. 8-01A (*Proceedings*, pp. 165–184) removed the bylaw provision for the Praesidium to act when a district president would not instead allowing an accuser, in case of district president inaction, to request formation of a Referral Panel, which request the district president must grant (2004 Bylaws 2.14.5–2.14.5.3, *Handbook*, p. 66). With none of these changes did the convention speak as to the constitutionality of the pre-1989 provision, by which the President of Synod had authority to initiate proceedings in case of a district president's inaction. On that matter, the constitutional interpretation of the 1956 convention stands.

<sup>7</sup> CCM Op. 02-2283, 21–22 Oct. 2002, argues similarly, regarding a vice-president acting for the President of the Synod to suspend, reading in part:

The officer of the Synod who is required to conclude whether the facts form a basis for expulsion from the Synod under Bylaw 2.27 c is not granted the authority of the President of the Synod. The dispute resolution process commenced under Bylaw 2.27 designates the individual who is to make the decision required by Bylaw 2.27 c. The individual initially designated to make that choice is the President. If the President is a party to the matter in dispute, has a conflict of interest, or is unable to act, the First Vice-President or the next qualified synodical officer is designated to undertake the task. Such officer is not granted the authority of the President to see to it that the resolutions of the Synod are carried out. Rather, his authority has as its source Bylaw 2.27.

The responsibility of the officer who carries out the provisions of Bylaw 2.27 (c) is to determine whether the accused member of the Synod has engaged in conduct which Article XIII of the Constitution states to be the basis for expulsion from the Synod: "Members who act contrary to the confession laid down in Article II and to the conditions of membership laid down in Article VI or persist in an offensive conduct shall, after previous futile admonition, be expelled from the Synod."

#### **Action:** Postponed Indefinitely (4)

(After Res. 12-01A was introduced in Session 3, a motion was introduced during discussion to refer the resolution to the Council of Presidents for further study. After discussion of the motion to refer, a motion to end debate on the motion was carried but the motion to refer failed to carry [Yes: 495; No: 599]. Discussion of Res. 12-01A continued until a motion "to delay action until tomorrow" was introduced and discussed. A motion to end debate was carried, but the motion to delay action failed [Yes: 521; No: 542]. The chair called the Orders of the Day. Near the beginning of Session 7, the committee introduced new Res. 12-14, intended to take the place of Res. 12-01A. Following the adoption of Res. 12-14, the committee introduced a motion to "postpone indefinitely" any action on Res. 12-01A, which met with no objection from the assembly.)

## To Encourage Calling Church Workers on Candidate Status

### RESOLUTION 12-02A

#### Overtures 12-03–04, 12-06, 12-09 (CW, pp. 416–418)

Whereas, There are ordained and commissioned church workers on candidate status, that is, rostered church workers without calls but who are available for calls and service to the church; and

WHEREAS, The Synod wishes to be diligent in its care for these workers and their families; and

WHEREAS, The Synod desires to be a good steward of these gifts from God; and

Whereas, District presidents are charged with ecclesiastical supervision, which "includes visitation, evangelical encouragement and support, care, protection, [and] counsel" (Bylaw 1.2.1 [i]) of the rostered church workers in their districts; and

WHEREAS, The congregation has the sole authority to call workers; therefore be it

*Resolved*, That district presidents continue to provide pastoral care for these workers and their families; and be it further

*Resolved*, That district presidents regularly report to their vice-presidents and circuit visitors their efforts to provide such pastoral care; and be it further

*Resolved*, That district presidents publish annually in a district publication the names of these candidates; and be it further

*Resolved*, That district presidents shall report annually to the Council of Presidents the names of all the ordained ministers of religion on candidate status in each district and shall review with the full Council of Presidents his efforts to help these men either to be prepared and available for a call or understand the need to seek another vocation; and be it further

*Resolved*, That as part of this review process, district presidents shall report annually to the Council of Presidents the names of candidates who are prepared and available for a call; and be it further

*Resolved*, That the Council of Presidents be directed at each of its regular meetings to review in the above manner at least 25% of the list of ordained ministers of religion on candidate status so that at minimum each man's situation is thoroughly reviewed by the Council annually; and be it further

*Resolved*, That district presidents or their representatives shall visit annually with each ordained worker on candidate status to review his situation in a pastoral manner; and be it further

*Resolved*, That the Synod's Chief Mission Officer and Executive Director of Pastoral Education explore with the leadership of the seminaries and the Council of Presidents the possible development of programs at both seminaries that would help willing candidates be better prepared to re-enter active ministry; and be it further

*Resolved*, That congregations that have requested but have not received graduating seminary candidates for ordination be encour-

aged to request from their district president names of ordained ministers of religion on candidate status who are prepared and available for a call; and be it further

*Resolved*, That congregations be encouraged to consider calling pastors on candidate status for part-time service; and be it finally

*Resolved*, That congregations and schools that have requested but have not received commissioned ministers of religion through the regular placement process following certification be encouraged to request from their district president names of commissioned ministers of religion on candidate status who are prepared and available for a call.

**Action:** Adopted (7)

(During discussion, the chair asked for any objection to voting on the resolution without further discussion. The chair hearing no objection, the convention adopted Res. 12-02A as presented [Yes: 1,033; No: 14].)

## To Amend the Bylaws on Candidate Status

### RESOLUTION 12-03

**Report R60 (CW, pp. 231–233); Overtures 12-07–08, 12-10, 12-43 (CW, pp. 418, 436)**

WHEREAS, Church vocations exist for active service to the Lord's Church; and

WHEREAS, Candidate status and non-candidate status have been granted to rostered workers of the Synod with the hope and expectation that they eventually return to active status (Bylaw 2.11.1); and

WHEREAS, Members of the Synod have asked for clarity regarding candidate and non-candidate status; and

WHEREAS, Candidates and non-candidates in good standing are eligible to receive a call (CCM Opinion 09-2546); therefore be it

*Resolved*, That all references to non-candidate status be removed from the Bylaws (Bylaws 2.11.2.3 et al.); and be it further

*Resolved*, That with the adoption of this resolution, all current candidates and non-candidates be granted candidate status, effective immediately; and be it further

*Resolved*, That candidate status will be for a period of ten years, and may be renewed for a five-year period upon the recommendation of the applicant's district president and the approval of three-fourths (75%) of the Council of Presidents; and be it finally

*Resolved*, That the Commission on Handbook make all necessary Bylaw changes consistent with this resolution.

**Action:** Adopted (7)

(The chair hearing no objection to voting immediately, Res. 12-03 was adopted as presented [Yes: 990; No: 35].)

## To Expedite the Dispute Resolution and Suspension/Expulsion Processes

### RESOLUTION 12-04A

**Report R65 (CW, pp. 297–298); Overture 12-42 (CW, pp. 432–435)**

#### Rationale

Bylaw 1.10.1 speaks of disputes, disagreements, or offenses as a “grave concern for the whole church” that “should be resolved promptly.” An oft-voiced concern regarding the current dispute resolution and suspension/expulsion processes is that they take overly long to complete.

In addition, current time frames vary between the bylaws governing dispute resolution and those governing suspension/expulsion processes, often for identical steps in the processes. The following changes to Bylaw sections 1.10 and 2.14 will conserve time and provide uniformity. The changes to Bylaw section 2.14 are also, upon adoption by the 2016 convention, to be applied to the 2.15, 2.16, and 2.17 processes as shown in the addendum to this report.

Also proposed is an addition to Bylaws 1.10.4 and 2.14.2 to accommodate unforeseen circumstances that at times make strict adherence to time frames impossible, also providing authority to the administrator of the process to grant exceptions and to report intentional non-compliance to the President of the Synod.

Finally, an additional source of potentially lengthy delay has been the difficulty experienced by the Commission on Theology and Church Relations in responding within the time frames established by bylaws to requests for opinions regarding theological issues surfaced by the dispute resolution and expulsion processes. Included in the proposed actions below is a bylaw solution that would authorize the executive committee of the commission to render these opinions within the established time frames.

Therefore be it

*Resolved*, That the following changes be made to Bylaw sections 1.10 and 2.14 to expedite and provide uniformity throughout the Synod dispute resolution and suspension/expulsion processes, it being understood that changes to the Bylaw section 2.14 process will be applied to the Bylaw sections 2.15, 2.16, and 2.17 processes during preparation of the 2016 *Handbook*.

## 1.10 Dispute Resolution of the Synod

1.10.5 ... (c) Within 45 days of the conclusion of the consultation and receipt of any advice or opinions as described above, the district president shall ....

1.10.6.1 The administrator shall ~~promptly~~ within 15 days select the reconciler in the manner hereinafter set forth and then notify the parties ....

1.10.7 If the parties to a dispute with the assistance of the reconciler have been unable to achieve reconciliation, the complainant shall notify the Secretary of the Synod with ~~30~~15 days after receiving ....

1.10.7.2 ... Within ~~30~~15 days after the appointment of the panel, the hearing facilitator shall confer parties to the dispute and the Dispute Resolution Panel for the purpose of choosing a location ....

1.10.7.3 The formal hearing before the Dispute Resolution Panel, conducted by a hearing facilitator, shall take place within ~~60~~45 days after the ~~date of the final selection of the hearing facilitator location and date of the formal hearing~~, unless there is unanimous consent by the panel members for a short delay beyond such ~~60~~45 days for reasons the panel deems appropriate.

1.10.7.4 ... (b) Within ~~60~~30 days after the hearing, the panel shall issue a written decision that shall state the facts determined by the panel ...

1.10.8 Within ~~30~~15 days after receiving the decision of the Dispute Resolution Panel, any party to the dispute or the President of the Synod ... may Appeal ....

1.10.8.2 Within ~~30~~21 days after receipt, an Appeal Panel shall be selected in the prescribed manner, and the Secretary of the Synod shall send the appeal ....

1.10.8.3 Within 30 days after its formation, the Appeal Panel shall issue its written decision in response to the request for reconsideration.

1.10.8.4 If an appeal is granted, the Secretary of the Synod, or his representative, shall, within 21 days, select a Review Panel ....

## 2.14 Expulsion of Congregations or Individuals from Membership in the Synod

2.14.3 ... (f) ~~Only~~ Within 45 days after all the requirements of the consultation provided in this bylaw (Bylaw 2.14.3) have been followed the accuser may ....

2.14.5.3 ... the Referral Panel shall carry out these provisions in the process of making its determination within 60 days whether or not to initiate formal proceedings.

2.14.6 ... the district president in commencing formal proceedings shall...(c) provide to the member a written notification that the member has 15 days from the date of receipt of the statement of the matter ....

2.14.7.6 Within 15 days after the Hearing Panel is constituted, the hearing facilitator shall, after conferring with the panel, the accused, and the district president who imposed the suspended status, select a date....

2.14.7.6 ... and location within 45 days after the Hearing Panel was constituted for the panel to hear and consider the matter, unless there is unanimous consent by the panel members for a short delay beyond such 45 days for reasons the panel deems appropriate.

2.14.7.9 Upon completion of the hearing, the Hearing Panel shall deliberate and then issue its written decision within 30 days.

2.14.8 The decision of the Hearing Panel may be appealed by the accused ... with 15 days after receiving the decision ....

2.14.8 ... (a) Within ~~30~~21 days after receipt of an appeal from the accused or the President of the Synod, an Appeal Panel shall be selected ....

2.14.8 ... (e) Within 30 days after its formation, the Appeal Panel shall issue its written decision in response to the request for reconsideration. If the Appeal Panel ....

2.14.9 Within ~~30~~21 days after the receipt of the decision of the Appeal Panel ..., a Final Hearing Panel shall be selected.



And be it further

*Resolved*, That, because unforeseen circumstances can make adherence to time allowances in the above processes impossible at times, the following paragraphs in the definitions bylaws governing the dispute resolution and suspension/expulsion processes be added to allow exceptions when necessary:

1.10.4 ... (p) **Shall**: Retains its compulsory meaning in this bylaw section. Its use, however, in connection with time frame expectations may require exceptions at times upon good cause shown, to be allowed by the administrator of the process.

(pq) ...

2.14.2 ... (s) **Shall**: Retains its compulsory meaning in this bylaw section. Its use, however, in connection with time frame expectations may require exceptions at times upon good cause shown, to be allowed by the administrator of the process.

(st) ...

And be it further

*Resolved*, That to provide incentive for adhering to the time frames embedded in these bylaws, the following new definition paragraphs be added to Bylaws 1.10.4 and 2.14.2:

1.10.4 ... (r) **Time Frame**: Period of time allowed for carrying out a bylaw requirement, to be monitored by the administrator of the process, incidents of purposeful non-compliance to be reported to the President of the Synod.

2.14.2 ... (w) **Time Frame**: Period of time allowed for carrying out a bylaw requirement, to be monitored by the administrator of the process, incidents of purposeful non-compliance to be reported to the President of the Synod.

And be it finally

*Resolved*, That Bylaw 1.5.3.2 be amended and a new Bylaw 3.9.5.2.3 be added to authorize the executive committee of the Commission on Theology and Church Relations (CTCR) to function on behalf of the commission and respond to dispute resolution and suspension/expulsion process requests for opinions:

1.5.3.2 All mission boards, commissions, and governing boards may make use of executive committees to act in times of emergency between plenary meetings, and to act on delegated assignments, and to act as specified elsewhere in these Bylaws.

3.9.5.2.3 The executive committee of the commission shall, within 30 days, provide opinions on theological matters in response to questions presented by ecclesiastical supervisors or panels as described in the dispute resolution and suspension/expulsion processes of the Synod (Bylaw sections 1.10 and 2.14–2.17). Because these opinions are in response to a specific situation, they shall carry no precedential authority beyond that particular matter.

**Action:** Adopted (5)

(After discussion, a motion to end debate was carried, and Res. 12-04A was adopted as presented [Yes: 648; No: 386].)

## To Expand Composition of Hearing Panels (2.14, 2.15, 2.17)

### RESOLUTION 12-05A

#### Report R65 (CW, pp. 303–305)

WHEREAS, Given the extremely important matters that are decided by these panels (removals from membership in the Synod), the Task Force on Dispute Resolution advocates that their composition be reconsidered to broaden representation on such panels; and

WHEREAS, These panels must make objective decisions after hearing testimony and evaluating evidence, efforts should be made to obtain the service of those with aptitude, training, and/or experience in such areas (i.e., trained reconcilers); and

WHEREAS, A decision regarding expulsion from membership is of great significance to the church and her rostered workers; therefore be it

*Resolved*, That the composition of the Hearing Panels be expanded as follows for Bylaw 2.14.2, to be reflected in changes also to Bylaws 2.14.7.2, 2.15.7.2, 2.17.7.2:

#### PRESENT/PROPOSED WORDING

##### **Definition of Terms**

2.14.2 The definitions of terms used in this bylaw are as follows:

...

(h) **Final Hearing Panel**: Two district presidents, and a two lay reconcilers, and one ordained reconciler, assisted by a hearing facilitator, who, when the decision of the Hearing Panel is appealed, shall be selected according to these bylaws to give a final hearing.

...

(k) **Hearing Panel:** Two district presidents, ~~and a two lay reconcilers, and one ordained reconciler~~, assisted by a hearing facilitator, selected according to these bylaws to hear the matter and render a final decision unless appealed.

...

(n) **Panel decisions:** The Hearing Panel and Final Hearing Panel shall issue decisions by majority vote of the panel. All panel members must be involved in all stages of the decision-making process, with the hearing facilitator serving as an advisor to the panel on the form but not the substance of the decision.

(o) **Party to the matter:** A “party to the matter” is the accused and the suspending ecclesiastical supervisor. ~~accuser and the accused. Carrying out the responsibility of ecclesiastical supervision does not make the ecclesiastical supervisor a party to the matter, even if the accuser is the ecclesiastical supervisor.~~

...

### **Hearing Panel**

2.14.7 If the request for hearing as granted in Bylaw 2.14.6 (c) is made, the president of the district (the district president of the suspended/accused member) shall inform the Secretary of the Synod who shall initiate the formation of a Hearing Panel, such formation to be accomplished within 30 days of the request in accordance with the provisions in this bylaw.

2.14.7.1 At the time that the request for hearing is made, the district president shall forward to the Secretary of the Synod the statement of the matter and a written memorandum describing the manner in which there was compliance with the guidelines provided in Matthew 18:15–16, “previous futile admonition” (Constitution Art. XIII 1), as well as all of the provisions of Bylaws 2.14.3–2.14.6.1.

2.14.7.2 A Hearing Panel consisting of two district presidents (excluding the involved district president[s]), two lay reconcilers, and one ordained reconciler ~~who is a lay person~~, selected as follows, shall conduct the hearing:

(a) One district president shall be selected by the accused.

(b) One district president shall be selected by the district president who imposed the suspended status (a district president may not choose himself).

(c) ~~One reconciler who is a lay person~~ Two lay reconcilers and one ordained reconciler shall be chosen by blind draw from the Synod’s roster of reconcilers, with the blind draw administered by the Secretary of the Synod and audited by witnesses.

(d) Each Hearing Panel shall be assisted by a non-voting hearing facilitator selected according to Bylaw 2.14.2 (j).

(e) No two members of the panel nor the hearing facilitator shall be from the same district.

(f) The hearing facilitator shall chair the proceedings administrate the hearing and may draw upon persons and resources that he/she deems necessary for conducting a hearing in a fair and equitable manner.

(g) The hearing facilitator shall serve as an advisor to the panel on the form but not the substance of the decision.

2.14.7.3 Upon receipt of a request for hearing, the Secretary of the Synod shall promptly notify the accused and the district president who imposed the suspended status of their respective right to choose one Hearing Panel member and direct that the identity of their selection be transmitted to the Secretary of the Synod within 15 days from the date of such notice. If either party declines to make a selection within 15 days, the Secretary of the Synod shall then make such selection within five days.

2.14.7.4 The Secretary of the Synod shall also promptly select a two lay reconcilers and one ordained reconciler to serve as ~~a third~~ the remaining three members of the Hearing Panel and a hearing facilitator to assist the panel.

...

2.14.8 The decision of the Hearing Panel may be appealed by the accused (if an active participant in the hearing before the Hearing Panel), the suspending ecclesiastical supervisor, or by the President of the Synod if a question of doctrine or practice is involved (Constitution Art. XI B 1–3) within 15 days after receiving the decision. Such request for a final hearing shall be submitted to the Secretary of the Synod with copies provided to the district president(s) of the accuser and the accused, the chairman of the Hearing Panel, the accuser, and the President of the Synod, and shall be accompanied by a written memorandum stating the basis for the request.

...

### **Final Hearing Panel**

2.14.9 Within 30 days after the receipt of the decision of the Appeal Panel granting the request for reconsideration of the decision of the Hearing Panel, a Final Hearing Panel shall be selected.

(a) The panel shall be constituted in the same prescribed manner as described in Bylaws 2.14.7.2–2.14.7.6, except that the two district presidents, ~~the three reconcilers on the panel~~, the hearing facilitator that provided assistance to the Hearing Panel, and the involved district presidents

are omitted from consideration for the Final Hearing Panel.

(b) The procedures for the final hearing shall be the same as prescribed in Bylaws 2.14.7.6–2.14.7.8.

(c) The ~~chairman~~ hearing facilitator of the Hearing Panel shall provide the Final Hearing Panel with a written statement of the matter and the Hearing Panel's report, minutes, records, and proceedings.

**Action:** Adopted (8)

(The chair hearing no objection to calling the vote, Res. 12-05A was adopted as presented [Yes: 977; No: 40].)

## To Care for Returning Missionaries and Military Chaplains

### RESOLUTION 12-06

**Report R60 (CW, pp. 231–233); Overtures 12-03, 12-06, 12-09 (CW, pp. 416–418)**

WHEREAS, Ordained missionaries and military chaplains have diverse experience and skills in preaching the Gospel to various peoples; and

WHEREAS, Missionaries and military chaplains serve in positions which eventually come to a conclusion and as a result are available for and desire calls; and

WHEREAS, The Synod wishes to be diligent in its care for these workers and their families; and

WHEREAS, The Synod desires to be a good steward of these gifts from God; therefore be it

*Resolved*, That the Offices of National and International Mission make available to all district presidents the names and status of all returning missionaries and military chaplains whose current field of mission is coming to a close; and be it further

*Resolved*, That the district presidents use the means at their disposal to disseminate these names and encourage congregations to consider calling them; and be it finally

*Resolved*, That the Offices of National and International Mission report annually to the Council of Presidents the names of those workers who have not received a call since returning from their field of service.

**Action:** Adopted (5)

(After its introduction, the chair asked whether there would be objection from the assembly if he were to proceed to a vote on the resolution after only one speaker. Hearing no objection, Res. 12-06 was adopted as presented [Yes: 1,046; No: 4].)

## To Clarify Definition of Dissent

### RESOLUTION 12-07A

**R65 (CW, pp. 306–307)**

#### Rationale

“The Lutheran Church has always affirmed the right and responsibility of expressing dissent from teachings and practices believed to be at odds with God’s Word” (Commission on Theology and Church Relations on p. 6 of its 2006 report, “CTCR Response to Expressions of Dissent [2004–2006]”). Accordingly, the Synod has established an agreed-upon procedure for dissent which respects both the dissenter and the Synod.

When, then, a member of the Synod in such forums as “blogs, Facebook pages, and email pages publicly teaches and advocates that a doctrinal position of the Synod as stated in a resolution of the Synod is in error and does not use the Synod’s dissent procedures, he/she/it may no longer be honoring and upholding the Constitution, Bylaws, and resolutions of the Synod and could thereby be subject to a charge of false doctrine” (CCM Opinion 13-2665).

Given the development and expanded use of such electronic media by members of the Synod, often to call into question matters of doctrine and practice, at times attempting to excuse such conduct as conversation “within the fellowship of peers” (Bylaw 1.8.2), the Synod will do well to expand its bylaw section on dissent with the following changes developed upon consideration of the opinion by the CCM in its Aug. 2013 meeting (Opinion 13-2665).

Therefore be it

*Resolved*, That Bylaw section 1.8 “Dissent” be expanded to address current concerns by adding the following wording:

#### PROPOSED WORDING

##### 1.8 Dissent

- 1.8.1 While retaining the right of brotherly dissent, members of the Synod are expected as part of the life together within the fellowship of the Synod to honor and uphold the resolutions of the Synod.
- 1.8.2 Dissent from the doctrinal position of the Synod as expressed in its resolutions and doctrinal statements is to be expressed first within the fellowship of peers (that is, with those who are competent to evaluate the issue critically) and then brought to the attention of the Commission on Theology and Church Relations before finding expression as an overture to the Synod in convention calling for revision or rescision. The discussion among the fellowship of peers is to be conducted privately and confidentially among those who are competent rather than a public forum. While the conscience of the dissenter shall be respected, the consciences of others, as well as the collective will of the Synod, shall also be respected.
- 1.8.3 This right of brotherly dissent does not allow a mem-

ber of the Synod publicly to teach or practice contrary to the established doctrinal position of the Synod. Any such public teaching shall place in jeopardy membership in the Synod.

**Action:** Adopted (8)

(After explanation by the committee and discussion by the assembly, a motion to end debate was introduced and carried, and Res. 12-07A was adopted as presented [Yes: 684; No: 244].)

## To Provide Assistance to Lay Reconcilers Serving on Dispute Resolution, Hearing, and Final Hearing Panels

### RESOLUTION 12-08

Overtures 12-29–30 (CW, pp. 426–427)

#### Rationale

2013 Res. 7-18 “To Study Doctrinal Training for Reconcilers” responded to a request in Part 2 of the Synod President’s Report “to consider doctrinal training for reconcilers” to assist them when they are asked to serve on panels that are called upon to decide matters of doctrine or doctrinal application. The resolution’s single resolve paragraph referred this request to the Council of Presidents (COP), the CCM, and the Secretary of the Synod “for appropriate study and recommendations giving particular attention to Bylaw 2.14.7, especially 2.14.7.8 (k).”

After discussions during the current triennium that included the COP and CCM as well as the Commission on Handbook (COH) and the reconcilers themselves during late-2014 regional training meetings, it was generally agreed that providing such comprehensive doctrinal training for lay reconcilers as would be necessary to cover all potential doctrinal issues would not be a reasonable solution.

The bylaws governing dispute resolution and suspension/expulsion processes already contain resource assistance to the parties to a dispute to help them understand and apply our Synod’s confessional Lutheran doctrines and practices (Bylaws 1.10.18.1 [h]; 2.14.7.8 [l]). The same resource opportunity is available to a Dispute Resolution, Hearing, or Final Hearing Panel as a whole (Bylaws 1.10.18.1 [h]; 2.14.7.8 [l]). In the interest of providing lay reconciler panel members with a resource for personal assistance (i.e., to talk through a doctrinal matter with a knowledgeable person), the addition of a subparagraph (3) to Bylaw 1.10.18.1 [h] and a subparagraph (5) to paragraph (l) of Bylaw 2.14.7.8, as follows, will provide such opportunity.

Therefore be it

*Resolved*, That the following bylaw changes be adopted by the 2016 convention of the Synod to offer ready access to resources that may assist lay panel members in understanding confessional Lutheran doctrines and doctrinal applications.

#### PRESENT/PROPOSED WORDING

- 1.10.18.1 (h) If any part of the dispute involves a specific question of doctrine or doctrinal application, ...

...

(3) An individual member of the panel may also request resource materials through the hearing facilitator and personal assistance from the executive director of the CTCR or from a theologian recommended by the executive director, this to provide opportunity to read about, discuss with a knowledgeable person, and better comprehend doctrinal matters associated with the dispute. The dispute resolution case itself shall not be discussed.

- 2.14.7.8 (l) If any part of the dispute involves a specific question of doctrine or doctrinal application, ...

...

(5) The lay reconciler member of the panel may also request resource materials through the hearing facilitator and personal assistance from the executive director of the CTCR or from a theologian recommended by the executive director, this to provide opportunity to read about, discuss with a knowledgeable person, and better comprehend doctrinal matters associated with the suspension. The suspension case itself shall not be discussed.

**Action:** Adopted (5)

(After discussion, including the addition by friendly amendment of the words “through the hearing facilitator” after “request” in both new bylaw paragraphs, the chair asked whether the assembly was willing to close debate. Hearing no objection, Res. 12-08 was adopted by voice vote.)

## To Update and Amend Dispute Resolution Process

### RESOLUTION 12-09

Overture 12-42 (CW, pp. 432–435)

#### A. To Add “Appeal Panel” to Bylaw Section 2.14 Definitions

##### Rationale

When Res. 7-12A was adopted by the 2013 convention incorporating an appeal panel process into the Synod’s expulsion processes, the inclusion of a definition of “Appeal Panel” in Bylaw 2.14.2 was overlooked. The Commission on Handbook proposes the following addition to this bylaw, identical to the definition of “Appeal Panel” in Bylaw 1.10.4 for the dispute resolution process, which addition to Bylaw 2.14.2 will also pertain to the expulsion processes provided in Bylaw sections 2.15 and 2.17.



Therefore be it

*Resolved*, That Bylaw 2.14.2 be amended as follows:

#### PRESENT/PROPOSED WORDING

2.14.2 The definitions of terms used in this bylaw are as follows:

(a) **Accused**: The party named by the accuser as being in violation of Constitution Art. XIII and under the procedural ecclesiastical supervision of Bylaw sections 2.14–2.17.

(b) **Accuser**: The party who accuses a member under the provisions of Constitution Art. XIII through the process of Bylaw sections 2.14–2.17.

(c) **Appeal Panel**: Three district presidents selected according to these bylaws to determine whether the decision of a Hearing Panel should be reconsidered or reviewed.

(ed) ...

### B. To Clarify Bylaw 1.10.2 re Availability of Dispute Resolution Process

#### Rationale

The Synod strongly values its process for dispute resolution and requires that disputes between eligible parties be adjudicated using the process outlined in Bylaw section 1.10. Over the course of time, certain wording of current Bylaw 1.10.2 has been identified as potentially causing confusion regarding who is eligible to use the process.

The bylaw includes “persons involved in excommunication” among parties for whom the Synod’s conflict resolution procedures are designed. However, the only other mention of cases involving excommunication in Bylaw section 1.10, Bylaw 1.10.10.2, which identifies four situations in which district reconcilers may be used, speaks of “procedural questions involved in excommunication cases.” The current wording of Bylaw 1.10.2 often leads parties involved in excommunication to have unrealistic expectations, including the expectation that the process will deal with the issues which led to the excommunication rather than only addressing procedural questions.

In addition, because the persons involved may be lay persons who are not under “ecclesiastical supervision” as defined in Bylaw 1.2.1 (i), they have no ecclesiastical supervisor to consult with as directed by Bylaws 1.10.5 and 1.10.6. The following simple changes will help to provide clarity on both counts.

Therefore be it

*Resolved*, That Bylaws 1.10.2, 1.10.5, and 1.10.6 be amended as follows:

#### PRESENT/PROPOSED WORDING

1.10.2 This procedure is established to resolve, in a God-pleasing manner, disputes that involve as parties, (1) members of the Synod; (2) ~~the Synod itself~~,

~~(3) a district or an organization owned and controlled by (2) corporate Synod or an agency of the Synod; (4) persons involved in (3) members of congregations challenging the procedure used in their excommunications; or (5) lay members of congregations of the Synod holding elected or appointed to positions with the Synod itself or with districts and other organizations owned and controlled by the Synod LCMS Board of Directors or an agency of the Synod.~~ It shall be ...

1.10.5 Before any matter is submitted to the formal reconciliation process, the parties involved in a dispute must meet together, face-to-face, in a good-faith attempt to settle their dispute in the manner described in Matt. 18:15 and may involve the informal use of a reconciler. And further, before any matter is submitted to the formal reconciliation process, the complainant must meet and consult with ~~his/her~~ the appropriate ecclesiastical supervisor to seek advice and also so that it can be determined whether this is the appropriate bylaw procedure (Bylaw section 1.10) or whether the matter falls under Bylaw sections 1.8, 2.14, 2.15, 2.16, or 2.17, or Bylaws 3.10.4.7.9 and 3.10.5.6.4.2. In regard to this consultation: ...

1.10.6 If any party to the dispute is of the opinion that informal reconciliation efforts have failed, such party, in consultation with ~~his/her/its~~ the appropriate ecclesiastical supervisor, shall submit a request to the administrator of the dispute resolution process, the secretary of the Synod or district, or an appointee, as appropriate, that a reconciler be appointed to assist in seeking reconciliation. Such request shall be accompanied by: ...

### C. To Update Bylaws re Appointment and Replacement of District Reconcilers

#### Rationale

Current Bylaws 1.10.10 and 1.10.10.1 contain requirements for the appointment and replacement of district reconcilers that are no longer reasonable or practicable. These bylaws will better and more accurately read as proposed.

Therefore be it

*Resolved*, That Bylaws 1.10.10 and 1.10.10.1 be amended as follows:

#### PRESENT/PROPOSED WORDING

1.10.10 ~~Within three months after conventions of the Synod,~~ Each district board of directors shall appoint and maintain a district roster of four reconcilers (ministers of religion—ordained, ministers of religion—commissioned, and laypersons), no more than two of whom shall be ordained ministers of religion—ordained, from a list supplied by the circuit visitors of the district. The Synod shall provide

appropriate training within six months following each national Synod convention.

- 1.10.10.1 The term of service of a reconciler shall be six years, renewable immediately following every even-numbered Synod convention (2010, 2016, etc.) without term limitations. ~~They~~ Reconcilers shall be people “of good reputation, full of the Holy Spirit and wisdom” (Acts 6:3). Vacancies ~~for an unexpired term~~ shall be filled by the district board of directors in the same manner as regular appointments by the district board of directors within 30 days following their occurrence. The district board of directors may add to the district roster of reconcilers a reconciler who has moved into the district from another district where appointed.

(b) Any vacancy in an unexpired term ~~or which results from a decision not to continue at the end of a term of service~~ shall be filled in the same manner as described above ~~as needed and as requested by the Secretary of the Synod.~~

- 1.10.12.1 Limitations on holding multiple offices do not apply to hearing facilitators.
- 1.10.12.2 If a hearing facilitator moves from the district where nominated, such hearing facilitator, ~~if on the roster of hearing facilitators, shall may remain as a member of on~~ the Synod’s roster of hearing facilitators ~~until the term of service of the hearing facilitator expires.~~
- 1.10.12.3 A hearing facilitator shall not serve as a reconciler or as a voting member of a panel.

#### D. To Update Bylaws re Appointment and Replacement of Hearing Facilitators

##### Rationale

Current Bylaws 1.10.12–1.10.12.3 provide for the appointment and replacement of dispute resolution and expulsion process hearing facilitators. These bylaws require updating and will better and more accurately read as follows.

Therefore be it

*Resolved*, That the following Bylaws be amended as follows:

##### PRESENT/PROPOSED WORDING

###### *Hearing Facilitators*

- 1.10.12 After the training of the reconcilers and in consultation with the appropriate district presidents, the Secretary of the Synod shall maintain a roster of identify 25 hearing facilitators selected from the roster of the trained reconcilers. They may be ordained ministers, commissioned ministers, or laypersons who and shall exhibit skills in the proper conduct of a fair and impartial hearing. to comprise the Synod’s roster of hearing facilitators, who They shall be trained receive training for such purpose.
- (a) Their term of service, monitored by the Secretary of the Synod, shall be six years, renewable without limit. Within three months after even-numbered conventions of the Synod (2010, 2016, etc.), the Secretary of the Synod shall contact those all hearing facilitators whose terms have been completed to learn of their availability and willingness to continue for an additional term. Resulting vacancies on the roster of hearing facilitators shall be filled by the Secretary of the Synod from the Synod roster of reconcilers after consultation with the appropriate district presidents in time for resulting vacancies on district rosters of reconcilers to be filled by appointment by district boards of directors.

#### E. To Strengthen Bylaw 1.10.2 Requiring Members to Honor Dispute Resolution Procedure

##### Rationale

Members of the Synod (ministers of religion—ordained or ministers of religion—commissioned and congregations) by their membership agree to honor dispute resolution decisions (Bylaw 1.10.2). On occasion, member congregations that have received an unfavorable result from the dispute resolution procedure have disregarded binding decisions, relinquished membership, and received support for such actions from a civil court, the court failing to comprehend the nature of membership in the Synod.

Short of proposing a constitutional amendment to make clear the binding nature of the dispute resolution procedure on members of the Synod, the Commission on Handbook proposes that Bylaw 1.10.2 be amended to make even clearer this requirement of membership in the Synod.

##### Proposed Action

Therefore be it

*Resolved*, That Bylaw 1.10.2 be amended as follows:

##### PRESENT/PROPOSED WORDING

###### *Purpose*

- 1.10.2 This procedure is established to resolve, in a God-pleasing manner, disputes ... that involve theological, doctrinal, or ecclesiastical issues except those covered under Bylaw sections 2.14–2.17 and except as provided in Bylaw 1.10.3, and shall be binding on all parties. It is applicable whether the dispute involves only a difference of opinion without personal animosity or is one that involves ill will and sin that requires repentance and forgiveness. No person, congregation, or agency to whom or to which the provisions of this dispute resolution process are applicable because of their membership in ~~because such person or agency is a member of the Synod may render these provisions this procedure inapplicable by terminating that membership during the course~~

of the dispute resolution process.

## F. To Provide Opportunity for District Presidents to Appeal Hearing Panel Decisions

### Rationale

Current Bylaws 2.14.7.9, 2.14.8, 2.17.7.9, and 2.17.8 do not grant to the involved district president the same right to request examination of a decision of a Hearing Panel to an Appeal Panel as they grant to the member who has been suspended by the district president and the President of the Synod (if a question of doctrine or practice is involved). One of the participants most involved in these important processes is thereby not granted the same important opportunity as the other.

The Commission on Handbook, believing that this was an oversight when the appeal process was incorporated into the Bylaw section 2.14 and 2.17 dispute resolution processes by a convention, proposes that the involved district president also be provided opportunity to appeal a Hearing Panel decision by amending these bylaws as follows.

Therefore be it

*Resolved*, that Bylaws 2.14.7.9, 2.14.8, 2.17.7.9, and 2.17.8 be amended as follows:

### PRESENT/PROPOSED WORDING

- 2.14.7.9 Upon completion of the hearing, the Hearing Panel shall deliberate and then issue its written decision within 30 days.
- (a) Copies of the decision shall be mailed to the accused, the district president who imposed the suspension, the accuser and his/her district president, the Secretary of the Synod, and the President of the Synod.
- (b) The decision of the Hearing Panel shall be subject to appeal by the accused, the district president who imposed the suspension, or the President of the Synod.
- ...
- 2.14.8 The decision of the Hearing Panel may be appealed by the accused (if an active participant in the hearing before the Hearing Panel), by the district president who imposed the suspension, or by the President of the Synod if a question of doctrine or practice is involved (Constitution Art. XI B 1–3) ...
- 2.17.7.9 Upon completion of the hearing, the Hearing Panel shall deliberate and then issue its written decision within 30 days.
- (a) Copies of the decision shall be mailed to the accused, the district president who imposed the suspension, the accuser and his/her district president, the Secretary of the Synod, and the President of the Synod.
- (b) The decision of the Hearing Panel shall be subject to appeal by the accused, the district president

who imposed the suspension, or the President of the Synod.

...

- 2.17.8 The decision of the Hearing Panel may be appealed by the accused (if an active participant in the hearing before the Hearing Panel), by the ecclesiastical supervisor who imposed the suspension, or by the President of the Synod if a question of doctrine or practice is involved (Constitution Art. XI B 1–3)

...

## G. To Remove Detail regarding Expense Responsibilities from Bylaw 2.14.7.8 (e)

### Rationale

Recognizing its responsibility to provide for “the ongoing maintenance and management of the *Handbook*” (Bylaw 3.9.4), the Commission on Handbook proposes that such detail in the Synod’s expulsion process that assigns responsibility for expenses would be better addressed in the general rules section of the *Standard Operating Procedures Manual* provided by the CCM for each procedure.

Therefore be it

*Resolved*, That Bylaw 2.14.7.8 (e) be removed from the Bylaws of the Synod as follows:

### PRESENT/PROPOSED WORDING

- 2.14.7.8 The following guidelines are applicable to the Hearing Panel and all involved persons:
- ...
- (d) Any member of the Synod, officer of a congregation, or officer of any organization owned or controlled by the Synod shall, when called upon by the panel to do so, testify or produce records related to the matter.
- (e) ~~Each party to the matter shall assume its own expenses. The expenses of the panel shall be borne by the district or the Synod.~~
- (~~f~~e) No party to the matter, or anyone on the party’s behalf, shall communicate either directly or indirectly with the panel or any member of the panel without the full knowledge of the other party to the matter.
- ...

## H. To Add Definition of Standard Operating Procedures Manual to Pertinent Bylaws

### Rationale

Current bylaws governing dispute resolution assume the existence of regular updating of a *Standard Operating Procedures Manual* for each of the dispute resolution processes in the Bylaws of the Synod but fail to define what such manuals are and the purpose they serve.

The Commission on Handbook proposes that the following definitions inserted into the definitions sections of the dispute resolution and expulsion processes in the *Handbook* of the Synod be adopted by the 2016 convention of the Synod.

Therefore be it

*Resolved*, That the following new paragraphs be inserted into Bylaws 1.10.4 and 2.14.2, as follows:

#### PRESENT/PROPOSED WORDING

- 1.10.4 In order to communicate effectively and avoid misunderstanding, it is critical that terms be carefully defined:

...

(p) ***Standard Operating Procedures Manual: A comprehensive procedures manual developed by the Commission on Constitutional Matters in consultation with the Secretary of the Synod and the Council of Presidents to ensure uniformity and consistency in the implementation of this bylaw section.***

...

- 2.14.2 The definitions of terms used in this bylaw are as follows:

...

(p) ***Standard Operating Procedures Manual: A comprehensive procedures manual developed by the Commission on Constitutional Matters in consultation with the Secretary of the Synod and with the concurrence of the Council of Presidents to ensure uniformity and consistency in the implementation of this bylaw section.***

...

**Action:** Adopted (7)

(With no objection raised to immediately voting on the resolution, Res. 12-09 was adopted as presented [Yes: 1,010; No: 27].)

## To Establish a Procedure Based on Article XI A 2 for Removal from Office of Officers of the Synod or a District (other than the Synod or a District President)

### RESOLUTION 12-11

WHEREAS, In recent conventions, the Synod has adopted procedures for the removal from office of members of boards and commissions (pursuant to Bylaw 1.5.7) and Synod reconcilers; and

WHEREAS, For a variety of reasons, an officer of the Synod or a district may be unable or unwilling to fulfill the duties of office; and

WHEREAS, There is no procedure in the current bylaws for removal from office of an officer of the Synod or a district; and

WHEREAS, The Constitution of the Synod Article XI A 2 states, "The Synod at all times has the right to call its officers to account and, if circumstances require it, to remove them from office in accordance with Christian procedure"; therefore be it

*Resolved*, That the following bylaw be adopted and placed into the *Handbook* of the Synod:

#### PRESENT/PROPOSED WORDING

##### ***Removal of Officers of the Synod or District from Office***

- 1.5.8 Officers of the Synod and a district shall discharge the duties of office in good faith. The following are considered cause for removal from office of an officer of the Synod or a district pursuant to this Bylaw, but not from membership in the Synod:

1. Incapacity
2. Breach of fiduciary responsibilities to the Synod or a district
3. Neglect or refusal to perform duties of office
4. Conviction of a felony

- 1.5.8.1 Unless otherwise specified in these Bylaws, the procedure for removal of an officer of the Synod or a district from office shall be as follows:

(a) Action for removal of an officer of a district other than a district president shall require written notice to each member of that district's board of directors at least 30 days prior to a special meeting of the board called for that purpose. A copy of such notice shall be sent to the President and the Secretary of the Synod and to the ecclesiastical supervisor, if applicable.

(b) Other than in the prior subsection (a), action for removal of an officer of the Synod other than the President of the Synod shall require written notice to each member of the Synod's Board of Directors at least 30 days prior to a special meeting of the board called for that purpose. A copy of such notice shall be sent to the President and the Secretary of the Synod and to the ecclesiastical supervisor, if applicable.

(c) The special meeting provided for herein shall be held no later than 60 days after the provision of the written notice, unless extended by the mutual agreement of the parties.

(d) Removal from office of an officer of a district, other than a district president, shall be effected by a vote in favor of removal by at least three-fourths of all current members of the district board of directors (excluding the officer in question if a member of the board); and

(e) Removal from office of an officer of the Synod, other than the Synod President, shall be effected by a vote in favor of the recommendation of removal by at least three-fourths of all current



members (excluding the officer in question if a member of the Board) of the Board of Directors of the Synod.

(f) Removal pursuant to this bylaw may be appealed by the officer who has been removed from office through the use of the Synod's dispute resolution process as provided in Bylaw section 1.10.

**Action:** Adopted (5)

(The committee clarified that the final four paragraphs as printed in *Today's Business* (marked with double asterisks) were not to be considered a part of the resolution. After discussion, the chair asked the assembly whether it was ready to close debate. Debate was closed, and Res. 12-11 was adopted as clarified [Yes: 928; No: 146].)

.....

## Regarding the Right of an Accuser to Appeal When a District President or President of the Synod Fails to Act or Declines to Suspend

### RESOLUTION 12-14

Report R65D (CW, p. 301); Overtures 12-01, 12-11–13, 12-15–21, 12-23–27, 12-39–40, (CW, pp. 415, 419–425, 430–431)

WHEREAS, CCM Opinion 16-2791 has indicated that portions of the expulsion processes of the Synod's Bylaws are presently in an unconstitutional state with respect to Constitution Art. XI B 1–3 and Constitution Art. XIII 2; and

WHEREAS, The Council of Presidents (district presidents and Praesidium) has expressed an interest in having input in developing bylaws that would address this in a manner consistent with the Constitution and Bylaws of the Synod and its resolutions; and

WHEREAS, The Synod in convention has the authority, under exceptional circumstances, to direct the Synod's Board of Directors to amend bylaws under Bylaw 7.1.2, which directs the Secretary of the Synod to draft such amendments for review by the CCM and the Commission on Handbook prior to adoption; therefore be it

*Resolved*, That the Synod in convention direct the Board of Directors to act in this manner in order to implement clear bylaw procedures regarding this aspect of ecclesiastical supervision; and be it further

*Resolved*, That a consultation process shall be designed by mutual agreement of the Chairman of the Council of Presidents and the President of the Synod, by which the Council of Presidents shall have the opportunity to offer to the Secretary of the Synod input as to proposed mechanisms to implement expulsion processes consistent with and not contradicting the Constitution of the Synod; and be it further

*Resolved*, That said consultation be accomplished within six months of the close of the 2016 Synod Convention, unless extended by agreement of said Chairman of the Council of Presidents and the President of the Synod; and be it finally

*Resolved*, That these bylaw changes become effective upon adoption by a two-thirds majority of the Synod's Board of Directors, as specified in Bylaw 7.1.2.

**Action:** Adopted (7)

(President Harrison explained the purpose of Res. 12-14 and then called on Council of Presidents Chairman Kenneth Hennings to assure the assembly of the council's unanimous support. A proposed amendment to insert "or President of the Synod" after "District President" in the resolution's title was received by the committee as a friendly amendment. After brief discussion, the chair called for a show of hands and debate was ended. Res. 12-14 was adopted as changed [Yes: 996; No: 67].)



# Routes to Ministry

## To Extol and Equip the Blessed Partnership between the Royal Priesthood and the Office of the Public Ministry

### RESOLUTION 13-01A

#### Overtures 13-22, 13-28 (CW, pp. 452, 455)

WHEREAS, The apostle Peter affirms the royal priesthood, that all are called to “proclaim the excellencies of Him who called you out of darkness” (1 Peter 2:9); and

WHEREAS, There exists a blessed partnership in the ministry of the Gospel between the royal priesthood and those called to the Office of the Public Ministry; and

WHEREAS, The Treatise on the Power and Primacy of the Pope quotes from the words of Jesus in Matt. 18:19–20, where He says, “If two of you agree on earth” to affirm that Jesus “grants the power of the keys principally and without mediation to the church”; and

WHEREAS, Martin Luther wrote:

We have been born of this bridegroom and bride through holy baptism and thus have become true clerics in Christendom in a hereditary manner, sanctified by his blood and consecrated by his Holy Spirit, as St. Peter calls us in 1 Peter 2:9: “But you are ... a royal priesthood” for offering spiritual sacrifices. St. Paul also extols us as priests in the Epistle to the Romans, chapter 12:1, for he calls upon us “to present your bodies as a living sacrifice, holy and acceptable to God ...”. Now to make sacrifices to God is solely the office of the priests, as the pope himself and all the world must admit. Moreover, we are not only his children, but also his brothers, as he says in [Ps. 22:22], “I will tell of thy name to my brethren,” and in the Gospel of Matthew: “Whoever does the will of my Father in heaven is my brother, and my sister, and my mother” Matt. 12:50. So we are not only true clerics and priests according to our right as children but also according to our right as brothers. This, our hereditary priesthood with which we are born, we do not want to have taken away, impeded and obscured; rather, we want to have it brought out into the open, proclaimed and extolled with all its honors in order that it should beam and shine like the precious sun and blind the eyes of the devil and his hypocrisies and abominations, ... (AE 38:187–188)

and also

If they were forced to grant that all of us that have been baptized are equally priests, as indeed we are, and that only the ministry was committed to them, yet with our common consent, they would then know that they have no right to rule over us except insofar as we freely concede it. For thus it is written in 1 Peter 2:9, “You are a chosen race, a royal priesthood, and a priestly royalty.” Therefore we are all priests, as many of us as are Christians. But the priests, as we call them, are ministers chosen from among us. All that they do is done in our name; the priesthood is nothing but a ministry” (AE 44:127);

and

WHEREAS, The holy ministry, or the pastoral office, is an office distinct from the priestly office, which belongs to all believers; and

WHEREAS, God has blessed the Church with a talented laity, whom He has blessed with spiritual gifts; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod give thanks for district, university, and college-based lay training programs and the many willing lay servants who have sought to further their theological education and desire to serve in the work and mission of the Lord’s Church; and be it further

*Resolved*, That such lay training programs continue their work and include a major emphasis on evangelism and the task of outreach, as well as mercy, education, visitation, and so forth in our



Committee 13 Chairman Roger Paavola



increasingly diverse and challenging cultural context; and be it further

*Resolved*, That congregations and districts be encouraged to identify individuals for special training in and attention to evangelism and outreach; and be it further

*Resolved*, That congregations and districts be encouraged to facilitate lay training on both local and district levels and to establish new opportunities for lay people to make use of their gifts in evangelism and service to the church; and be it further

*Resolved*, That districts be encouraged to provide assistance and support for lay training; and be it further

*Resolved*, That the President of the Synod convene a task force including lay leaders, representatives from districts both with and without licensed lay deacons, and representatives from the Council of Presidents, both seminaries, and the CTCR to consider how best to facilitate an ongoing conversation and communication among laity, districts, and the Synod in order to foster the blessed complementary relationship between the royal priesthood and the Office of the Public Ministry, and also to consider

- (1) the royal priesthood and the Office of the Public Ministry in the New Testament (in light of the many offices that are mentioned, e.g., deacon, elder, overseer);
- (2) the challenges of an increasingly multicultural North America and a country that has become the third largest mission field in the world; and
- (3) the growing number of congregations and ministries that cannot provide financial support for a pastor;

And be it finally

*Resolved*, That the task force complete its work and present its recommendation to the Synod in 2018 for consideration at the 2019 convention.

**Action:** Adopted (3)

(During the discussion that followed the introduction of Res. 13-01A, the word “North” was added as a friendly amendment to the second-last resolve, subparagraph 2, after the word “multicultural.” An amendment was proposed and accepted to add to the resolution: “And be it finally *Resolved*, That the task force complete its work and present its recommendation to the Synod in 2018 for consideration at the 2019 convention.” A motion to amend the resolution by adding a final resolve paragraph that would “provide funding of \$200,000 per year for the next three years to truly equip the priesthood of all believers” was discussed until a motion to end debate was carried and the motion to amend failed [Yes: 132; No: 936]. When discussion of the resolution resumed, a motion to end debate was carried, and Res. 13-01 was adopted as changed and amended [Yes: 911; No: 159].)

## To Regularize Status of Licensed Lay Deacons Involved in Word and Sacrament Ministry

### RESOLUTION 13-02A

Overtures 13-01–47, 49–50 (CW, pp. 437–464)

WHEREAS, The Scriptures and the Lutheran Confessions teach that our Lord gave the keys of the kingdom to His whole church, the royal priesthood of believers (Matt. 16:15–19; Matt. 18:18–20; 1 Peter 2:9; Augsburg Confession [AC] Article XXVIII, paragraph 10; Smalcald Articles [SA], Section III, paragraph 7; Treatise [Tr] paragraph 11; see also Walther’s *Church and Ministry/Office*); and

WHEREAS, The Scriptures and Confessions also teach that Christ established an office that is distinct from the priesthood of believers (the Office of the Public Ministry) for teaching and nurturing His royal priests by means of preaching the Gospel and administering the Sacraments (1 Cor. 12:29; Rom. 10:15; James 3:1; AC XIV; see also Walther’s *Church and Ministry/Office*); and

WHEREAS, The royal priesthood and the Office of the Public Ministry are to have a complementary and not a competitive or conflicted relationship; and

WHEREAS, In its history, the Lutheran Church has always maintained the divine requirement (*de jure divino*) of the Office of the Public Ministry, while it has in many and various ways prepared men for the Office of the Public Ministry, since the manner of preparation for the office is by human arrangement (*de jure humano*); and

WHEREAS, The Lutheran Church has always ensured, on the basis of Scripture: (1) that men who are to serve in the Office of Public Ministry are examined as to their doctrine and life; (2) that the congregations they serve willingly call them into service; and (3) that the wider church (other churches in fellowship with the congregation) also affirms them as fellow ministers of the Word and Sacraments (see Acts 1:15–26; Acts 14:23; 1 Tim. 3:1–7; Titus 1:5; see also Tr 24, 26, 67–70); and

WHEREAS, The rite of ordination, although not a divine institution (*Church and Ministry*, Ministry Thesis VI), is the apostolic custom by which Lutherans have designated and publicly acknowledged a man as a minister of Word and Sacrament, that is, as one who is in the Office of the Public Ministry and recognized by the wider fellowship as a fellow minister (Ap XIII 11–13); and

WHEREAS, In faithfulness to the Word of God and to its confession requiring a regular call for those who preach and administer the sacraments publicly in the church (AC XIV; Ap XIV), The Lutheran Church—Missouri Synod (LCMS) has followed the practice of identifying those who are eligible to be called into the Office of the Public Ministry by the certification of one of the seminary faculties or the Colloquy Committee for the Pastoral Ministry; and

WHEREAS, In a human institution such as the LCMS, such human arrangements are necessary in order to foster harmony and prevent needless confusion and division; and

WHEREAS, The LCMS has long recognized that challenging circumstances may make it difficult or impossible to provide a pastor



for congregations and ministries, for example: (1) financial challenges (numerous congregations and missions are unable to support a pastor financially); (2) geographical challenges (small, isolated congregations in remote areas often face financial challenges and may have no pastors in geographic proximity to them); and (3) demographic challenges (urban, minority, non-English-speaking, and ethnically diverse congregations and missions may find no rostered candidates available to fill their pastoral needs); and

WHEREAS, The practice of licensing lay deacons for temporary service in certain difficult circumstances, like the aforementioned examples, was approved by the LCMS in 1989 Res. 3-05B as a means to address the need for regular preaching of the Word and administration of the Sacraments by utilizing trained and supervised laymen to serve “temporarily” in Word and Sacrament ministry when “no pastor [is] available” and “in exceptional circumstances or in emergencies” (1989 Res. 3-05B, Nomenclature 4, Guidelines 1 b); and

WHEREAS, There has been significant dissension in the LCMS over the Synod-approved practice of licensing laymen to preach and administer the Sacraments while under the supervision of an ordained pastor, but the Synod needs to move forward together with deep concern for fidelity to the word of Christ as we confess it together and for faithfulness in the mission that Christ has given to His Church; and

WHEREAS, 1989 Res. 3-05B repeatedly references temporary service for deacons when no pastor is available in emergencies and exceptional circumstances, but in some cases deacons have served for years regularly preaching and administering the Sacraments; and

WHEREAS, The presence of continuing dissension about licensed lay deacons is an aspect of further disagreement about elements of doctrine and practice, e.g., the understanding of the pastoral office, the relationship between the Office of the Public Ministry and the royal priesthood, the understanding of call and ordination, and faithful and effective ways to share the Gospel and plant churches in our post-Christian world; and

WHEREAS, The Specific Ministry Pastor (SMP) program was established by the LCMS convention (2007 Res. 5-01B) in response to the need for effective theological education and practical training to prepare pastors to serve in particularly challenging settings and situations that prevent them from enrolling in residential theological education; and

WHEREAS, The Synod recognizes a need for flexibility in its approach to preparing men to serve in the Office of the Public Ministry while upholding the biblical requirement that they be men who are “above reproach” and “able to teach,” and so offers approved training programs to prepare pastors for urban and cross-cultural service, namely, the Center for Hispanic Studies, the Cross-Cultural Ministry Center, the Ethnic Immigrant Institute of Theology (EIIT), all at Concordia Seminary, St. Louis, and the Spanish-speaking SMP track at Concordia Theological Seminary, Fort Wayne (CTSFW); and

WHEREAS, There is a need within the LCMS to regularize the status of licensed lay deacons who are engaged in Word and Sacrament ministry; and

WHEREAS, The Synod directed the President to appoint a task force to address question 2 about the practice of licensing lay deacons, and the task force, as required, reported a recommended plan to address questions (see *Convention Workbook*, pp. 234–255), and the theological framework of the report has been affirmed by both seminary faculties and the Commission on Theology and Church Relations (CTCR); and

WHEREAS, The Synod has budgeted \$40,000 for the remainder of the current fiscal year and is committed to budgeting at least \$150,000 per year for the next two years to assist deacons entering the SMP and EIIT programs; therefore be it

*Resolved*, That the LCMS recognize that “emergency knows no rule” and that no Synod action can or should prevent a congregation from taking reasonable and scripturally faithful steps necessary to provide for the Word to be proclaimed in time of emergency, while at the same time, every congregation of the Synod is required to address matters involving the Office of the Public Ministry in a way that is consistent with its subscription to Scripture and the Confessions, as well as its agreement to abide by the Synod’s Constitution; and be it further

*Resolved*, That the LCMS affirm and give thanks for the men who have recognized the needs of the church and its mission, serving as licensed lay deacons, preaching and administering the Sacraments in keeping with 1989 Res. 3-05B, often without remuneration and at personal cost, lest congregations be deprived of the Means of Grace; and be it further

*Resolved*, That the LCMS, while mindful of the need for continued conversation within the church, affirm the theological framework of the “2013 Resolution 4-06A Task Force Report,” namely, that a right calling to the Office of Public Ministry requires that a man be properly prepared and examined regarding doctrine and life, be called by the congregation (or ministry) where he is to serve, and publicly appointed in a way so that the entire church fellowship recognizes the validity of his service (Acts 13:1–3; 14:21–23; 2 Tim. 2:24–26; Titus 1:5); and be it further

*Resolved*, That the Colloquy Committee for the Pastoral Ministry establish and implement an expanded regional colloquy program (with appropriate regional colloquy committees) to regularize the status of current licensed lay deacons (LLDs) who are 50 years of age or older and who have been preaching the Gospel and/or administering the Sacraments publicly on behalf of the church for the past two years (de facto pastors), so that these servants of Christ can be called and ordained according to the order of the LCMS and be rostered as pastors with SMP status; and be it further

*Resolved*, That exceptions to the SMP colloquy requirements with respect to age and years of service for LLDs may be granted by the appropriate regional colloquy committee with the approval of the respective district president and the plenary of the Council of Presidents; and be it further

*Resolved*, That nothing in this resolution shall be construed as impeding the training, recognition, credentialing or service of dea-

cons who do not publicly preach or administer the Sacraments, namely, those who serve in ministries of mercy, education, or visitation, and so forth, or in an outreach role, assisting in evangelism and church planting (but not in public preaching and administration of the Sacraments); and be it further

*Resolved*, That district presidents may continue to recruit, train, and credential new deacons for general varieties of service in the church that do not include public preaching and administration of the Sacraments; and be it further

*Resolved*, That until Jan. 1, 2018, district presidents may train and annually license lay deacons to preach publicly and to administer the Sacraments. Beyond that date in exceptional cases, as defined in (1) and (2) below, the appropriate district president may annually grant licensure with the consent of the plenary of the Council of Presidents and the Colloquy Committee for the Pastoral Ministry:

- (1) The deacon serves under the direct supervision of an ordained pastor and is currently enrolled in or preparing for one of the LCMS training tracks for the Office of Public Ministry and participates in the public ministry as an aspect of his training, e.g., in preparation for SMP, EIIT, etc.); or
- (2) The deacon serves in distinctive aspects of the Office of Public Ministry (that is, preaching or administration of the Sacraments) only during times of emergency or extraordinary need (when there is no ordained pastor available or able to serve), only on a temporary or occasional basis, and under the direct supervision of an ordained pastor;

and be it further

*Resolved*, That those deacons currently licensed for and serving in Word and Sacrament Ministry (that is, publicly preaching and administering the Sacraments) shall have until July 1, 2018, to:

- (1) apply to one of our seminaries for admission into an alternate route program;
- (2) apply for entrance into an SMP program; or
- (3) apply to the regional colloquy committee for admission to the SMP roster, unless granted a waiver by his district president, the plenary of the Council of Presidents, and the appropriate regional colloquy committee;

and be it further

*Resolved*, That the district president, the plenary of the Council of Presidents, and the regional colloquy committees, in making decisions related to the three resolves above, shall do so in a fashion that no congregation or current ministry will be forced to close or discontinue; and be it further

*Resolved*, That lay deacons licensed for Word and Sacrament Ministry who have applied for colloquy to the SMP roster prior to July 1, 2018, shall continue to serve under their current district licensure until the colloquy process is complete and certification is given by the Colloquy Committee; and be it further

*Resolved*, That upon the certification of the Colloquy Committee, the licensed lay deacons will be eligible to be called by the

congregations where they have been serving, ordained into the Office of the Public Ministry, and placed on the roster of SMP pastors; and be it further

*Resolved*, That as recommended by the Res. 4-06A Task Force, the LCMS, in partnership with districts, congregations, and individuals, provide funding to ensure that financial constraints will not prevent any eligible licensed lay deacon from participating in an LCMS seminary ordination-track program; and be it further

*Resolved*, That the First Vice-President of the Synod and three members of the Council of Presidents appointed by the Council be directed to draft by June 1, 2017, necessary policies and procedures for the implementation of this resolution, such policies and procedures to be finalized and approved by the Colloquy Committee for the Pastoral Ministry; and be it finally

*Resolved*, That the LCMS thank and commend the Res. 4-06A Task Force for its work on the question of licensed lay deacons.

**Action:** Adopted (5)

(During discussion, a motion to end debate was introduced but failed, and discussion continued until the chair tested the will of the assembly to end debate. Debate was ended, and Res. 13-02A was adopted as presented [Yes: 809; No: 277].)

## To Address Future Church Leadership Needs in Light of Current and Future Challenges

### RESOLUTION 13-03

**Reports R62, R64 (CW, pp. 235, 268); Overtures 6-14-15, 13-01-07, 13-09, 13-11-12, 13-14-19, 13-21-24, 13-27-29, 13-31, 13-38-42, 13-50 (CW, pp. 360-362, 437-442, 444-457, 460-461, 464)**

WHEREAS, In its history, the Lutheran Church has in various ways prepared men for the Office of the Public Ministry; and

WHEREAS, The church in every era requires pastors who are “able to teach” (in a manner appropriate to the situation), of good character (“above reproach”), properly called, faithful to the Scriptures and the Confessions, and recognized by the wider church; and

WHEREAS, Congregations and missions will continue to experience financial, geographic, and demographic challenges, and the Synod must address the need to provide the ministry of Word and Sacrament in such circumstances; and

WHEREAS, Long-term concerns of mission and ministry have raised questions about how the divinely instituted pastoral office may be preserved, while remaining faithful to Scripture and the Lutheran Confessions even in unique and exceptional circumstances; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) faces a declining pool of candidates for pastoral ministry, while there is a simultaneous increase in the ethnic diversity of the American population that is not reflected in the current membership of the Synod; therefore be it

*Resolved*, That the Synod in convention establish a task force to be convened by the Council of Presidents (COP) to include five members of the COP who are representative of the geographic diversity of the Synod, two persons appointed by each seminary, two non-ordained individuals appointed by the Concordia University System (CUS) board, and four lay persons appointed by the Synod Board of Directors

- To help the Synod address the needs of small, rural, urban, ethnic, immigrant, financially challenged, and geographically isolated congregations
- To recommend ways to identify candidates to address future needs in the LCMS
- To provide strategies for reaching the increasingly diverse population of the U.S. and Canada
- To establish minimal standards for pastors (while keeping the optimum in view)
- To explore alternative methods for ministerial preparation in light of changing needs
- To recommend avenues to finance preparation of pastors
- To explore the possibility of providing free seminary education
- To consider relevant recommendations in the 4-06A and 5-14A task force reports
- To consider other matters relevant to their task as may be identified

and be it further

*Resolved*, That the task force provide a report to the next regular convention of the Synod; and be it further

*Resolved*, That in its work the task force encourage the ongoing work of the district lay training programs and the CUS programs for evangelism and outreach in order to identify, equip, encourage, and empower men and women for mission, witness, and service to Christ and His Church; and be it finally

*Resolved*, That the LCMS thank and commend the Res. 4-06A and Res. 5-14A Task Forces for their work and reports.

**Action:** Adopted (5)

(During discussion, friendly amendments were offered to add “and Canada” to the third bullet of the first resolve, and to add a new bullet to the same resolve: “• To explore the possibility of providing free seminary education.” The chair tested the will of the assembly to close debate. With debate closed, Res. 13-03 was adopted as changed [Yes: 874; No: 147].)

## To Clarify Colloquy Requirements

### RESOLUTION 13-04B

#### Report R64 (CW, pp. 268–289)

WHEREAS, The 2013 convention of The Lutheran Church—Missouri Synod (LCMS) adopted Res. 5-14A, “To Conduct Study of Alternate Routes to Pastoral Ministry” (*Proceedings*, p. 155) which read:

WHEREAS, The Specific Ministry Pastor (SMP) Task Force Report notes that there are eight routes to ordained ministry; and

WHEREAS, The SMP Task Force Report recommends for the sake of clarity and simplicity that a study of the non-Master of Divinity routes to the Pastoral Office take place; therefore be it

*Resolved*, That the Synod President appoint a task force (chaired by the Executive Director for Pastoral Education) to conduct a study of the non-Master of Divinity routes to the Pastoral Office, and that it report its findings and the recommendations regarding the appropriateness of each route, the optimal number of such routes, etc., to the Synod President by the end of 2015 for action at the 2016 Synod convention; ...

And

WHEREAS, The task force has concluded that all the several means by which the church recruits, trains, and certifies men to be placed into the pastoral office are both appropriate and needed for the life and mission of our Synod and ought be recognized as such by the Synod. The task force recommends that the Synod by resolution recognize that each of the means we have for the church to recruit and train men for pastoral office is appropriate and needed; and

WHEREAS, The task force recommends that eligibility for regular colloquy be clarified in the Synod’s Bylaws; therefore be it

*Resolved*, That the Synod in convention receive with thanks the report of the task force; and be it further

*Resolved*, That the Synod in convention amend the Bylaws of the Synod by adding after Bylaw 3.10.2.2 the following new paragraphs to be numbered 3.10.2.3, 3.10.2.4, and 3.10.2.5, respectively:

3.10.2.3 Applicants for the ordained ministry recommended by the respective district president who are eligible for colloquy under the colloquy committee’s published policies may make application to the committee. Other applicants for the ordained ministry, such as ministers of religion—commissioned, laymen of a special ethnic or linguistic group, and laymen who have fulfilled at least ten years of significant service in a congregation, may make application to a seminary for the Residential Alternate Route or any other appropriate program.

3.10.2.4 The LCMS laymen and commissioned ministers who receive a Master of Divinity or equivalent degree

from a non-LCMS seminary may seek certification for call and placement in the Synod by participating in the Residential Alternate Route program of one of the seminaries of the Synod, if otherwise eligible for admission to the seminary.

3.10.2.5 All men desiring the ordained ministry who do not meet the eligibility requirements of the foregoing bylaws shall be directed to the seminaries for consideration in other programs.

And be it finally

*Resolved*, That the Synod in convention thank the members of the task force for their time, communication, care, listening, and recommendations to continue to prepare men for the pastoral office in the different routes.

**Action:** Adopted (8)

(Res. 13-04A was first introduced by the committee during Session 5. After immediate discussion of the apparent faulty construction of the resolution's whereas and resolve paragraphs, the committee determined that the second and third whereas paragraphs and the first resolve paragraph were to be a quotation that should have been indented. This matter *resolved*, discussion began on the content of the resolution. After additional concerns were expressed, the chair asked whether the assembly would object to referring the resolution back to the committee. There being no objection, Res. 13-04A was referred back to the committee. The committee brought back Res. 13-04A later during Session 8 as Res. 13-04B, also noting that the bylaws governing colloquy are accompanied by a policy manual that contains much of what had once been in the bylaws, thereby addressing the concerns previously raised during discussion of Res. 13-04A. Debate was ended, and Res. 13-04B was adopted by voice vote as presented.)

## To Fund Seminary and University Education ("Mustache Resolution")

### RESOLUTION 13-06

WHEREAS, The Synod in convention heard reports and resolutions from Floor Committees 6, 7, 9, 13, and 18 regarding the critical need for funding undergraduate and seminary education; and

WHEREAS, There are more than two million members of congregations belonging to The Lutheran Church—Missouri Synod; and

WHEREAS, The delegates to the 66th Regular Convention of The Lutheran Church—Missouri Synod voted on a "Mustache Motion" earlier in the convention and did so by the narrowest of margins; and

WHEREAS, The best example of facial hair in the Synod is that of our dear brother in Christ Dr. Roland Ziegler; and

WHEREAS, All members of the Synod should be allowed and encouraged to participate in deciding which person has the best representation of facial hair in the Synod; therefore be it

*Resolved*, That all individual and congregant members of the Synod be allowed to vote for the best example of a mustache in the Synod; and be it further

*Resolved*, That in order to vote in this critical matter, individual or congregant members of the Synod shall submit one dollar (U.S.) per vote to cast their votes for the best mustache in the Synod, with the goal of raising two million dollars for scholarships for workers of the Gospel of Jesus Christ; and be it further

*Resolved*, That the dollars collected be placed in either the Joint Seminary Fund or a Concordia University System scholarship fund of choice; and be it further

*Resolved*, That this "Mustache Resolution" have until Dec. 31, 2016, to raise two million dollars for the Joint Seminary Fund or Concordia University System scholarship funds; and be it further

*Resolved*, That the recipient of the smallest amount of dollars raised between Synod President Matthew Harrison and Montana District President Terry Forke must have his mustache shaved off in full or in part by the other participant; and be it further

*Resolved*, That if the two-million-dollar goal is not met, the presenter of this resolution shall be required to grow facial hair until it either resembles the beard and mustache of Dr. Roland Ziegler or said presenter's wife begs him to shave; and be it further

*Resolved*, That when the two-million-dollar goal is achieved, both President Harrison and President Forke shall shave their mustaches in full or in part at the discretion of the plenary of the Council of Presidents; and be it further

*Resolved*, That until Dr. Ziegler has raised \$100 on his own behalf, he will be required to completely shave; and be it finally

*Resolved*, That since this presenter must publicly apologize for inadvertently failing to recognize Dr. Ziegler for his tireless dedication to the 4-06A Task Force and valued assistance to the floor committee when Floor Committee 13 was introduced, this presenter shall begin the funding and meet the requirements of Dr. Ziegler by raising \$100 on Dr. Ziegler's behalf while also contributing \$75 each on behalf of President Matthew Harrison and President Terry Forke.

**Action:** Adopted (9)

(Res. 13-06 was the last resolution to be adopted by the 2016 convention, unpublished and presented orally, picking up on an earlier lighthearted convention moment and where several earlier resolutions left off. It was adopted without debate by voice vote, the chair noting the absence of a negative vote.)



# Church and Culture

## To Encourage Intentional Leadership in Matters of Religious Freedom

### RESOLUTION 14-01

Overtures 14-02, 14-06, 14-19–20 (CW, pp. 465–466, 472–473)

#### Preamble

As Lutheran Christians, we have always followed Scripture's lead in recognizing government as a good and God-ordained part of God's created order (Rom. 13:1–7). We have followed Paul's apostolic mandate in offering prayers and other support for "our leaders and all in authority" so that, living in a peaceful and well-ordered society, we might share the Gospel freely. We have understood this ordering to be "pleasing to God, who wants all men to be saved and come to the knowledge of the truth" (1 Tim. 2:2). Historically we have been deferential to the authority of our elected and appointed governmental officials acting in their proper sphere of influence (kingdom of the left), even as they have been deferential to the church in its proper sphere (kingdom of the right). In the context of the American public square, we have exercised restraint. Even in those rare instances where we have felt such efforts to be necessary, we have preferred to do so almost exclusively through the independent political activity of the members of our congregations as they exercise their vocation as citizens.

In recent years, two significant changes have occurred. The first is that the culture has become more secularized. As a result, many policy makers and leaders resist hearing the voice of the church at large. Secondly, we are witnessing a structural change in the means of how our government develops public policy. Vague laws have given more opportunity to the executive branches of all levels of government to interpret legislative intent and create law by means of executive authority. Consequently, we are seeing more decisions that encroach on the sphere of the church and other mediating institutions of society, especially the family. In response to these changes, we offer the following resolution.

WHEREAS, The religious freedom that our forebears sought and enjoyed is under assault and being eroded; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) sees an opportunity for a uniquely Lutheran response to increasing intrusions, limitations, and challenges by the government in the life of the church; and

WHEREAS, These conflicts are making it increasingly difficult for the church to give a clear and unfettered witness to the words of Law and Gospel that she is called to proclaim; and

WHEREAS, The church is finding it increasingly difficult to carry out the acts of love and mercy which are also her calling; and

WHEREAS, The "Free to Be Faithful" campaign educates and motivates rostered workers and laity to take informed action in defense of **one-man/one-woman marriage, the sanctity of life, and religious liberty**; and

WHEREAS, The Lutheran Center for Religious Liberty (LCRL) will create a direct presence for the LCMS in the nation's capital that will enable the church to

- **engage** federal and state officials through advocacy and defensive legal strategies;
- **educate** future generations about serving God through vocations in government, law, and public policy; and
- **connect** with Lutherans involved in governmental affairs. Where the government, culture, and faith conflict, Lutherans can and must speak up and out in support of religious liberty.

Therefore be it

*Resolved*, That the LCMS in convention encourage districts, congregations, and members to pray for the country, president, and public officials; and be it further



Committee 14 Chairman Terry Forke

*Resolved*, That the LCMS in convention commend the work of the “Free to Be Faithful” campaign and the LCRL; and be it further

*Resolved*, That the LCMS in convention encourage districts, congregations, and members to access and distribute information and materials available at their website ([www.lcms.org/freetobefaithful](http://www.lcms.org/freetobefaithful)); and be it finally

*Resolved*, That the LCMS in convention encourage districts, congregations, and members to provide financial resources to support the LCRL.

**Action:** Adopted (3)

(Discussion continued until debate was closed and Res. 14-01 was adopted as presented [Yes: 976; No: 95].)

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## To Confess Sanctity of Marriage

### RESOLUTION 14-02A

**Overtures 14-02, 14-08, 14-16 (CW, pp. 465, 468, 472)**

WHEREAS, Our triune God, before the fall, created and sanctified marriage as a lifelong union between one man and one woman (Gen. 2:24); and

WHEREAS, Our Lord Jesus through his presence at the wedding at Cana has affirmed God’s original design for marriage (John 2:1–11), and through His teaching has made it clear that the tragedy of divorce is not part of God’s original design or intent, but occurs only because of “the hardness of your hearts” (Matt. 19:4–6); and

WHEREAS, The apostle Paul sees marriage as an icon or reflection of the union that the heavenly Bridegroom Jesus has with His Church (Eph. 5:22–32); and

WHEREAS, God, not the state, has instituted marriage

- to provide fidelity within the lifelong union of one man and one woman;
- to continue his procreative work of bringing children into the world; and
- to enable a father and mother, in their household, to “bring up their children in the fear and instruction of the Lord so that they may offer Him their praise” (*Lutheran Service Book [LSB]*, p. 275).

Therefore be it

*Resolved*, That the Synod, on the basis of Holy Scripture, joyfully confess marriage to be an unalterable estate which God continues to uphold and bless within the human community; and be it further

*Resolved*, That The Lutheran Church—Missouri Synod (LCMS) commend the Commission on Theology and Church Relations (CTCR) 1981 report, *Human Sexuality: A Theological Perspective*, as a faithful explication of timeless truths of the Word of God; and be it further

*Resolved*, That the LCMS in convention encourage its seminaries, universities, and schools to place a high priority on equipping

their students to articulate the biblical view of marriage and provide resources for the church through continuing education, conferences on marriage, publications, and other resources; and be it further

*Resolved*, That pastors be implored to provide responsible care in this area through their preaching, teaching, counseling, and administration of the Sacraments; and be it further

*Resolved*, That congregations and commissioned workers be implored to provide care through teaching, counseling, and acts of mercy; and be it further

*Resolved*, That we, as God’s baptized children living in this broken world, live out our vocation as people shaped by God’s Word and His forgiving love to respond with mercy to those whose lives have been wounded by sin; and be it finally

*Resolved*, That as a Synod we continue to speak prophetically with gentleness and respect of God’s institution and preservation of marriage as it is reflected in creation, even as we also give thanks to God for His indescribable gift of the one-flesh union between one man and one woman.

**Action:** Adopted (5)

(During brief discussion, two amendments were offered and accepted as friendly amendments by the committee: (1) to add the words “and schools” after “universities” in the third resolve; and to add the words “with gentleness and respect” after the word “prophetically” in the final resolve. When the chair asked and the assembly indicated its readiness to vote, Res. 14-02A was adopted as changed [Yes: 1,030; No: 15].)

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## To Respond Compassionately to Challenges to Biblical View of Marriage and Human Sexuality

### RESOLUTION 14-03A

**Overtures 14-06–07, 14-11, 14-13, 14-17 (CW, pp. 466–468, 470–472)**

WHEREAS, Before mankind’s fall into sin, God created the estate of marriage (Gen. 1:27–28; Gen. 2:18–26) “for the mutual companionship, help, and support that each person ought to receive from each other, that man and woman may find delight in one another and for the procreation of children” (*Lutheran Service Book [LSB]*, p. 275); and

WHEREAS, After mankind’s fall into sin, Jesus affirms that in the beginning God created marriage as the union of one man and one woman (Matt. 19:3–9); and

WHEREAS, “In marriage we see a picture of the communion between Christ and His bride, the church” (*LSB*, p. 275; Eph. 5:22–33); and

WHEREAS, The Supreme Court of the United States has ruled that marriages may be contracted between two persons of the same sex; and

WHEREAS, Such unions destroy the picture of Christ's love for the Church and are a matter of grave offense before God (Rom. 1:26–27; 1 Cor. 6:9–11; 1 Tim. 1:8–11); therefore be it

*Resolved*, That 2016 LCMS convention affirm and faithfully confess the biblical truth that marriage is God's creation, the exclusive union of one man and one woman; and be it further

*Resolved*, That the convention affirm and faithfully confess that same-sex marriage is contrary to Scripture and to God's design for His creation and in no way fulfills God's intention to bless His children through holy marriage; and be it further

*Resolved*, That the pastors of the Synod continue to deal compassionately with those who experience same-sex attraction through the proclamation of the Law and Gospel and the administration of Baptism, corporate and individual Confession and Absolution, and the Lord's Supper; and be it further

*Resolved*, That the pastors of the Synod continue to deal compassionately with the family, friends, and all others impacted by those who struggle with same-sex attraction or those involved in same-sex relationships, through the proclamation of the Law and Gospel and the administration of Baptism, corporate and individual Confession and Absolution, and the Lord's Supper; and be it further

*Resolved*, That congregations be encouraged to utilize current LCMS resources such as the following Commission on Theology and Church Relations (CTCR) documents: *Human Sexuality: A Theological Perspective*, *Response to Human Sexuality: Gift and Trust*, and *The Creator's Tapestry: Scriptural Perspectives on Man-Woman Relationships in Marriage and the Church*; and be it further

*Resolved*, That the CTCR be directed to update the document *Human Sexuality* (1981) in order to address current challenges to the estate of marriage; and be it finally

*Resolved*, That the LCMS in convention direct the Office of National Mission, Concordia Publishing House, and the two seminaries of our Synod to provide resources that enable the church to confess the truth boldly and deal compassionately with those who struggle with same-sex attraction and those who care for them.

**Action:** Adopted (5)

(During discussion, several suggested amendments were accepted as friendly amendments by the committee: (1) to add the words "Law and" before the word "Gospel" in each occurrence in the third and fourth resolves; (2) to replace the words "struggle with" with the word "experience" in the third resolve; and (3) to relocate "the Lord's Supper" to follow the mention of "corporate and individual Confession and Absolution" in the third and fourth resolves. When the chair asked whether the assembly was willing to close debate, he heard no objection, and Res. 14-03A was adopted as changed [Yes: 1,004; No: 25].)

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## To Affirm the Right of Clergy to Continue Conducting Weddings in Accordance with Confession

### RESOLUTION 14-04

Overtures 14-02, 14-06, 14-10–12, 14-14 (CW, pp. 465–466, 470–471)

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has repeatedly affirmed its belief that God established marriage to be for one man and one woman (Gen. 1:27; 2:21–24), even as our Lord Jesus declares (Matt. 19:4–6) and the inspired apostle Paul teaches (Eph. 5:21–33); and

WHEREAS, The Supreme Court of the United States has now affirmed same-sex marriage (*Obergefell v. Hodges*), and every state now must license the marriage of same-sex couples; and

WHEREAS, There is a need for the LCMS to give prayerful and thoughtful guidance to pastors about preserving the religious freedom afforded by the First Amendment to the United States Constitution and about being mindful of potential threats to such freedom as they conduct weddings in today's legal and societal context; therefore be it

*Resolved*, That no LCMS congregation shall make its facilities available for a ceremony sanctioning a same-sex union and no LCMS pastor shall consent to officiate or participate in any ceremony sanctioning the union of a same-sex couple; and be it further

*Resolved*, That for the purpose of public disclosure (e.g., marriage handbooks and congregational websites), each congregation be encouraged to utilize the Synod's publication *Information on Marriage Policies for Member Congregations* to develop policies for marriage in accord with the witness of Scripture and the Lutheran Confessions; and be it further

*Resolved*, That the LCMS give thanks for and seek to preserve the right of pastors to decline to officiate weddings that are contrary to their conscience and the teachings of our Synod, as well as protections that preserve the right of congregations to determine on the basis of conscience and the Word of God whom they will allow to use their facilities; and be it finally

*Resolved*, That the CTCR, in consultation with the seminary faculties and other scholars, prepare materials to facilitate a biblical and confessional, theological and practical study affirming the right of our clergy to continue conducting weddings in accordance with our confession, and that these materials be prepared in time for the 2019 convention.

**Action:** Adopted (9)

(During discussion, when a motion to call the question was introduced, debate was ended by voice vote and Res. 14-04 was adopted as presented [Yes: 830; No: 33].)

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## To Commend *In Christ All Things Hold Together: The Intersection of Science and Christian Theology*

### RESOLUTION 14-05

#### Report R59 (CW, p. 196)

WHEREAS, Apparent contradictions between science and faith create an opportunity for doubt as students pursue their education in a variety of settings; and

WHEREAS, The Commission on Theology and Church Relations (CTCR) document *In Christ All Things Hold Together: The Intersection of Science and Christian Theology* is an excellent resource for Christian reflection on questions arising from the intersection of science, faith, and Christian theology; and

WHEREAS, Reason is never lord over the Christian faith but always the servant of the Christian faith; and

WHEREAS, The idea that nature is an autonomous machine leaving no need for God is a predominate cultural presupposition; and

WHEREAS, Throughout history, many faithful Christian scientists intentionally applied theology to their work and found God's creative and providential actions in the world; and

WHEREAS, We should always seek to discern the proper use of science and the proper use of Scripture in order to recognize that Christ and the Gospel are at the center of all things; and

WHEREAS, We have many opportunities to apply these principles in our daily vocations; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod (LCMS) in convention commend the CTCR document *In Christ All Things Hold Together: The Intersection of Science and Christian Theology* as a helpful resource to prevent the idolatry that results from confusing the Creator and His creation; and be it further

*Resolved*, That the Concordia University System (departments of theology, natural sciences, and education), the Association of Lutheran Secondary Schools, LCMS campus ministries, and individual congregations utilize this report for the purpose of strengthening the ability of our young people to maintain their faith while also seeing the value of studying the sciences; and be it finally

*Resolved*, That Concordia Publishing House be encouraged to pursue the development of curricular materials based on this resource for the purpose of catechesis.

**Action:** Adopted (3)

(Discussion continued until debate was ended, and Res. 14-05 was adopted as presented [Yes: 982; No: 54].)

## To Encourage Outreach to Muslim Neighbors

### RESOLUTION 14-06A

#### Overtures 14-05–06, 14-15 (CW, pp. 466–467, 471)

WHEREAS, The religion of Islam continues to grow in numbers and impact throughout the United States and world; and

WHEREAS, Christ sends us as sheep among wolves and directs us to be wise as serpents and innocent as doves because men will deliver us to court (Matt. 10:16–17); and

WHEREAS, Our Lord's command not to fear (Matt. 10:28ff.) frees the Christian from fearing not only the devil and our sinful nature but also all elements of the world, including those persons practicing the religion of Islam; and

WHEREAS, Illicit acts of violence committed out of fear or as an expression of religious conviction are contrary to Scripture (Matt. 5:38–39; Luke 22:50–51; John 18:10–11); and

WHEREAS, Christ commands us to love our neighbors of all faiths (Matt. 22:39) and to proclaim the Gospel to all nations (Matt. 28:19); therefore be it

*Resolved*, That the 2016 LCMS convention condemn all illicit acts of violence committed out of fear or out of religious conviction; and be it further

*Resolved*, That the Synod in convention direct the Chief Mission Officer, working in coordination with the Office of National Mission and the Office of International Mission, to adopt as a priority the development and identification of resources (e.g., written and visual materials, conferences, and experts) that will assist districts and congregations boldly and faithfully to reach out to Muslims with the Gospel of Jesus Christ; and be it further

*Resolved*, That districts be directed and congregations be encouraged to develop specific outreach plans to share the Gospel with their Muslim neighbors; and be it finally

*Resolved*, That the LCMS in convention commend the work of Gottfried Martens in Berlin, Germany, for successfully creating an ongoing outreach to European Muslim refugees and also commend those in the United States conducting similar outreach activities.

**Action:** Adopted (5)

(Discussion of Res. 14-06 was begun during Session 3, when after discussion, a motion was introduced to amend the resolution by adding a new second paragraph: "WHEREAS, Christ sends us as sheep among wolves and directs us to be wise as serpents and innocent as doves because men will deliver us to court (Matt. 10:16–17)." The committee was amenable to the change, and the convention did not object to the addition. Discussion continued until the Orders of the Day were called. Consideration of the resolution, now Res. 14-06A, resumed during Session 5. When asked by the chair whether it was ready to proceed with voting on the resolution, the assembly agreed to vote, and Res. 14-06A was adopted as changed during Session 3 [Yes: 945; No: 61].)



## To Encourage Vocation and Confession in Public Square

### RESOLUTION 14-07A

Report R1 (CW, p. 3); Overture 14-02 (CW, p. 465)

WHEREAS, The Lutheran Church confesses that we, as people redeemed by Christ, live as citizens of both realms (two kingdoms) who acknowledge the reign of God through His Word and through civil authorities (Rom. 13: 1–4; Phil. 3:20; 1 Pet. 2:13); and

WHEREAS, Christians are called to live out their vocations faithfully to God and in service to the neighbor (1 Pet. 4:12–19; Rom. 12:1; Small Catechism Table of Duties); and

WHEREAS, When civil authorities command that we disobey what our Lord commands, “we must obey God rather than men” (Acts 5:29); and

WHEREAS, The church’s power and authority flows from the Word of God alone and is not a coercive authority (Tr 31–37); and

WHEREAS, Spiritual and civil authority therefore ought not be “mixed” or confused (AC XXVIII 12), and the church itself, as God’s “right hand kingdom,” ought not to seek civil rule and authority (see AC XXVIII, Tr 2, 49–52; *Brief Statement* § 34); therefore be it

*Resolved*, That the 2016 LCMS convention urge all congregations, pastors, church workers, and members to support, teach, and live out the biblical doctrines of vocation and of the two kingdoms regarding the relationship between church and state; and be it further

*Resolved*, That members of the LCMS be encouraged as individual citizens of the left hand kingdom to exercise their rights and responsibilities and within their vocations to hold positions of civil power and authority in government and business (AC XVI; Ap XVI); and be it further

*Resolved*, That members of the LCMS pray for and seek the good of all, giving special regard to governmental policies that allow the church to practice its faith freely and without hindrance (1 Tim. 2:1–2); and be it further

*Resolved*, That members of the LCMS pray for Judge Ruth Neely, a member of the LCMS congregation in Pinedale, Wyoming, whose job is threatened as a result of her public confession of the truth concerning marriage (See *Caspar Star Tribune*, May 6, 2016); and be it finally

*Resolved*, That in the face of hostility and resistance to the Gospel and to the historic teachings of the church, the LCMS in convention encourage the members of LCMS congregations to bear witness to Christ and the truth of the Gospel in word and deed (Acts 4:19).

**Action:** Adopted (9)

(The chair hearing no objection to proceeding to vote on the resolution, Res. 14-07A was adopted as presented [Yes: 802; No: 11].)

## To Affirm Compassionate Care to End of Natural Life

### RESOLUTION 14-08A

Overture 14-02, 14-07 (CW, pp. 465, 467–468)

WHEREAS, Because the triune God alone gives life and recalls life unto Himself (Ps. 90), Christians guard and defend human life from conception to natural death; and

WHEREAS, Because Christians are called to help and protect their neighbor in every bodily need (Small Catechism), we have the duty and responsibility to care for human life from conception to natural death; and

WHEREAS, Our culture increasingly sees the lives of the chronically ill, the disabled, and the aged as a burden that individuals, their families, and society should not bear; and

WHEREAS, Elements of our society are enlisting the medical profession to administer death (physician-assisted suicide) rather than sustaining and protecting life; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has repeatedly affirmed that the medical community has the duty always to care, but never to kill; therefore be it

*Resolved*, That the LCMS continue as a strong voice for the sanctity of life, especially supporting the truth that life begins at conception and continues until natural death and therefore deserves our protection and care; and be it further

*Resolved*, That the LCMS continue to oppose physician-assisted suicide and euthanasia; and be it further

*Resolved*, That pastors and congregations be encouraged to utilize resources concerning care at the end of life which have been developed by the LCMS (*Pastoral Care Companion* [pp. 221–227]); by the Commission on Theology and Church Relations (*Christian Care at Life’s End*); and by LCMS Life Ministry (*Mercy at Life’s End*), all of which offer guidance and counsel concerning end-of-life decisions; and be it further

*Resolved*, That pastors and congregations be aware of, and respond faithfully to, legislative and judicial rulings that call into question the value of those whose lives are rendered burdensome by disease, accident, or age; and be it finally

*Resolved*, That pastors will seek opportunities in their teaching and preaching to address end-of-life issues in such a manner that members of our congregations are prepared to think and act biblically when faced with decisions at the end of life.

**Action:** Adopted (9)

(The assembly agreed to vote without debate, and Res. 14-08A was adopted as presented [Yes: 854; No: 12].)

## To Commend CTCR Document *Gender Identity Disorder or Gender Dysphoria in Christian Perspective*

### RESOLUTION 14-09

#### Report R59 (CW, p. 172)

WHEREAS, In recent years the Commission on Theology and Church Relations (CTCR) has received questions regarding sexual identity from persons who are uncertain whether they are “truly” male or female;

- those who are regularly dressing and presenting themselves as a member of the opposite sex; and
- those who are participating in hormonal or surgical procedures to change their sex identification from male to female or from female to male.

and

WHEREAS, The CTCR has also received questions from church workers who have asked for guidance in pastoral care for individuals struggling with matters of gender identity; and

WHEREAS, Congregations, schools, and universities of the Synod, being responsible to uphold the teachings of the Word of God while also submitting to the governing authorities, are experiencing mounting pressures as a result of cultural and legal changes; and

WHEREAS, The CTCR has responded by producing the document *Gender Identity Disorder or Gender Dysphoria in Christian Perspective* (May 17, 2014); therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod in convention commend the study, application, and use of this document within its congregations, schools, and universities.

**Action:** Adopted (9)

(The chair proceeded immediately to call the vote on the resolution, and Res. 14-09 was adopted as presented [Yes 838; No: 16].)

## To Thank Alliance Defending Freedom

### RESOLUTION 14-10A

#### President’s Report, Part 2 (TB, pp. 21–31)

WHEREAS, Alliance Defending Freedom has worked since 1994 to support congregations and individuals as they advocate for their right freely to live out their faith; and

WHEREAS, Alliance Defending Freedom has directly supported various efforts of The Lutheran Church—Missouri Synod (LCMS) in recent years, including but not limited to:

- Assembling a team to prepare LCMS President Harrison to testify in 2012 before the House of Representatives Oversight Committee on the religious liberty implications of the Health and Human Services (HHS) Mandate;

- Serving as trial counsel for Hosanna-Tabor Church and Early Childhood Center after the 6th Circuit’s decision to litigate the case, if the US Supreme Court decided not to accept it for review;
- Speaking at numerous LCMS events: Free to Be Faithful radio program; the LCMS Praesidium; the President’s Committee on Religious Freedom; Concordia Plan Services; and at the launch of the Lutheran Center for Religious Liberty;

And

WHEREAS, Alliance Defending Freedom facilitated the LCMS signing on to several amicus briefs on marriage and other issues in various courts; and

WHEREAS, Alliance Defending Freedom has allied with LCMS chaplains to secure legal protection of conscience for our LCMS military chaplains; therefore be it

*Resolved*, That the LCMS in convention thank Alliance Defending Freedom for its enduring work to defend religious liberty and freedom; and be it further

*Resolved*, That the LCMS in convention thank Alliance Defending Freedom for its partnership and work with the LCMS; and be it finally

*Resolved*, That the LCMS in convention pledge to continue its partnership with Alliance Defending Freedom whenever possible for the mutual benefit of our common work in defending the rights of congregations and individuals to live out their faith freely.

**Action:** Adopted (9)

(The assembly indicating its readiness to vote without discussion, Res. 14-10A was adopted as presented [Yes: 893; No: 9].)

## To Affirm the Vocations of First Responders

### RESOLUTION 14-11

#### President’s Report, Issue 3 (TB, pp. 330–335)

WHEREAS, To live in this world is to know our human propensity to sin against one another; and

WHEREAS, Our sin often results from our failure to help and befriend our neighbor and often causes our neighbor bodily harm; and

WHEREAS, Our nation has recently witnessed a series of illicit acts of violence and their devastating and far-reaching consequences in our communities; and

WHEREAS, The ongoing results of conflict between victims and perpetrators threatens order and rule of law in our nation; and

WHEREAS, Our Lord richly and daily provides all we need to support this body and life, defends us against all danger, and guards and protects us from all evil; and

WHEREAS, Scripture assures us that in Christ, we find the greatest example of charity and love for the other (John 15:13); therefore be it

*Resolved*, That congregations of The Lutheran Church—Missouri Synod (LCMS) be encouraged continuously to pray that the Lord would provide us with honest and faithful public servants and grant them courage, wisdom, strength, and compassion as they live out their vocations; and be it further

*Resolved*, That the LCMS in convention pray for peace and for necessary reforms for our nation and the communities stricken by such violence; and be it further

*Resolved*, That the LCMS in convention affirm the necessity of faithfully professing that Christ has come to redeem both the victims of and the perpetrators of such violence; and be it finally

*Resolved*, That the LCMS in convention commend our nation's first responders for their generous and sacrificial devotion to helping others.

**Action:** Adopted (9)

(When presented, the assembly was asked by the chair whether it was ready vote on the resolution. Hearing no objection, Res. 14-11 was adopted as presented [Yes: 717; No: 5].)

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# Reformation

## To Give Thanks for Gospel Focus of The Wittenberg Project

### RESOLUTION 15-01

Report R1 (CW, p. 4); President's Report, Part 2 (TB, pp. 21–31)

#### Introduction

In 1564, construction of the Old Latin School (*Alte Lateinschule*) began under the authority of Prince Elector August I (1526–1586), who was a staunch defender of Lutheran theology. The Old Latin School was built across from St. Mary's Church, where Dr. Martin Luther preached more than 2,000 sermons. It was created to prepare young men to be of service to society and to the Church. In 2006, the Synod's Central Illinois District Church Extension Fund helped to purchase the Old Latin School. So after the purchase of the school, The Lutheran Church—Missouri Synod (LCMS), Concordia Publishing House (CPH), and the Independent Evangelical-Lutheran Church (SELK) in Germany established the International Lutheran Society of Wittenberg (ILSW) for the sake of renovating the building and to do ministry together in Wittenberg, Germany. On Sunday, May 3, 2015, the renovated Old Latin School was dedicated to the glory of God and for service to the Lord's Church. Beginning on May 4, the first event of the newly dedicated Old Latin School was held. Confessional church leaders from around the world gathered in Wittenberg to discuss global challenges and opportunities under the theme "Celebrating the Reformation Rightly: Remembrance, Repentance, Rejoicing." Since then, other events have been held, and many groups have made use of the Old Latin School.

WHEREAS, Dr. Martin Luther on Oct. 31, 1517, posted 95 theses against the abuse of indulgences on the door of Castle Church in Wittenberg, Germany, thereby igniting the Reformation; and

WHEREAS, Dr. Martin Luther wrote, "The true treasure of the Church is the most Holy Gospel of the glory and the grace of God" (Thesis 62); and

WHEREAS, The pure, sweet Gospel of God's grace in Jesus Christ is the only source of true comfort for sinful people in the presence of their holy Creator; and

WHEREAS, God used Dr. Martin Luther and other reformers to proclaim the Good News about Jesus Christ with renewed clarity and zeal, beginning in Wittenberg; and

WHEREAS, Wittenberg is attracting a growing number of visitors as we approach the 500th anniversary of the Reformation in 2017; and

WHEREAS, The LCMS is celebrating this milestone Reformation anniversary under the theme "It's *Still* All about Jesus"; and

WHEREAS, The ILSW has established a Christian education and Gospel outreach center in The Wittenberg Project; and

WHEREAS, The ILSW was enabled to renovate the Old Latin School through the generous donations and prayers of faithful Lutheran people, congregations, schools, and other entities; and

WHEREAS, The International Lutheran Center in the Old Latin School is being used to proclaim the life-giving Gospel of Jesus Christ with Wittenberg-area residents, only about 15 percent of whom even profess to be Christian, and with as many as possible of the tens of thousands of visitors to this town so important for the proclamation of that Gospel; therefore be it

*Resolved*, That the 2016 convention of the LCMS thank God for blessing The Wittenberg Project and pray that He would use it to reach many more people with the Gospel; and be it further

*Resolved*, That the convention encourage congregations, districts, universities, seminaries, RSOs, and auxiliaries of the Synod to make use of the Old Latin School in celebration of the 500th anniversary of the Reformation and beyond; and be it finally



Committee 15 Chairman Peter Lange

*Resolved*, That LCMS people, congregations, schools, and other entities be encouraged to visit, pray for, and provide financial support for The Wittenberg Project.

**Action:** Adopted (2)

(After the committee called on Wittenberg Society Chairman Michael Kumm to provide a history of The Wittenberg Project and after discussion, Res. 15-01 was adopted as presented [Yes: 973; No: 37].)

## To Encourage Use of Two-Hour Luther Documentary

### RESOLUTION 15-02A

**President's Report, Part 2** (*TB*, pp. 21–31)

WHEREAS, A rare moment of history is upon the church, as she marks the 500th anniversary of the Reformation in the year 2017, providing an opportune time to publicize the Christian doctrine of salvation by grace through faith in Jesus Christ through Scripture alone as opposed to the doctrine of works, for only the pure Gospel consoles guilty consciences; and

WHEREAS, Dr. Martin Luther on the very day he posted the Ninety-Five Theses wrote: “The first and only duty of the bishops, however, is to see that the people learn the gospel and the love of Christ” (*American Edition* 48:46); and

WHEREAS, Dr. Martin Luther, commenting on Psalm 117:1, “Praise the LORD, all you nations,” foresees God’s intent for the conversion of the Gentiles, for how can the heathen praise God unless they come to faith, and writes: “Wherever there are heathen—or a country or a city—there the Gospel will penetrate and will convert some to the kingdom of Christ. Regardless of whether all people believe it, still Christ rules wherever there are people; He preserves His Word, His Baptism and Sacrament, despite all devils and men. For the Gospel must come to the whole world ...” (*American Edition* 14:12–13); and

WHEREAS, Three church bodies—The Lutheran Church—Missouri Synod (LCMS), the Wisconsin Evangelical Lutheran Synod, and the Evangelical Lutheran Church of America—collaborated with the help of funds from Thrivent Financial to fund the production of a two-hour documentary on Luther for Public Broadcasting Service to be shown the fall of 2017 and for distribution through DVDs; and

WHEREAS, The Luther documentary clearly confesses the “first and chief article ... [that] ‘All have sinned,’ and ‘they are now justified without merit by his grace, through the redemption that is in Christ Jesus ... by his blood’” (Rom. 3[23–25]) (Smalcald Articles II, par. 1); therefore be it

*Resolved*, That the congregations of the LCMS take this unique opportunity to publicize the ongoing significance of the Reformation by not only showing the Luther documentary for themselves but to publicize it to their communities so that many might hear the doctrine of salvation by grace through faith in Jesus Christ alone

for the consolation of consciences when and where it pleases God in those who hear the Gospel.

**Action:** Adopted (2)

(After discussion, Res. 15-02A was adopted as presented [Yes: 997; No: 23].)

## To Commend Use of Resources Provided for Reformation 2017 500th Anniversary

### RESOLUTION 15-03

**Reports R1, R11, R12, R14** (*CW*, pp. 4, 69, 74, 77); **President's Report, Part 2** (*TB*, pp. 21–31)

WHEREAS, The year 2017 marks the 500th anniversary of the Reformation, when the triune God used an unlikely monk, Dr. Martin Luther, who questioned how one is forgiven, whether God moves toward the sinner and by His Word declares a sinner holy, justified in Christ, or the sinner moves toward God and gradually becomes transformed by works into a saint with the help of God’s grace; and

WHEREAS, Core to Luther’s complaint was the pastoral care for his parishioners to which he was obligated by his office to preach the Word and to protect the glory that the Father reserves only to His Son, Jesus Christ, to justify sinners in Christ alone (Rom. 4:5); and

WHEREAS, On the very day that he posted the Ninety-Five Theses, Martin Luther wrote to Cardinal Albert of Mainz, “The first and only duty of bishops (pastors), however, is to see that the people learn the gospel and the love of Christ. For on no occasion has Christ ordered that indulgences should be preached, but He forcefully commanded the gospel to be preached” (Martin Luther, *Luther’s Works*, American Edition, 48:47); and

WHEREAS, Luther himself decried the fact that the Lutheran Church bore his name, to which he never counseled nor gave consent, for it was not about him but to give glory alone to Jesus Christ and His Word; and

WHEREAS, The heart of the Reformation, then and now, is the care of souls, namely, to bring consolation to troubled consciences by declaration of God’s justifying Word to sinners; and

WHEREAS, Christ Himself currently is working to communicate the love of His Father through His Church to all those who have ears to hear; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS), Concordia Seminary, Concordia Theological Seminary, Concordia Publishing House, Concordia Historical Institute, and Lutheran Hour Ministries, among others, are offering ample resources to congregations to utilize in their efforts to celebrate and publish the Gospel of Jesus Christ; and

WHEREAS, The LCMS has established a website that can serve as an entry point for locating these resources, at [www.lutheranreformation.org](http://www.lutheranreformation.org); therefore be it

*Resolved*, That the congregations of the LCMS be encouraged to use these vast resources available in their own celebrations of the Reformation for the consolation of troubled consciences outside and inside the church; and be it further

*Resolved*, That clergy and church workers promote [www.lutheranreformation.org](http://www.lutheranreformation.org) and its resources on their church and school websites, social media, and other catechetical and evangelistic outlets.

**Action:** Adopted (2)

(Res. 15-03 was adopted as presented without discussion [Yes: 988; No: 20].)

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## To Honor 500th Anniversary of Reformation by Growing in the Word and Showing Christ to the World

### RESOLUTION 15-04A

**Report R1** (CW, pp. 5, 8–9); **President’s Report, Part 2** (TB, pp. 21–31)

WHEREAS, In the 500th anniversary of the Reformation in 2017, we are celebrating the triumph of the Gospel, not of Martin Luther or any other individual or church body, and that the Lutheran Reformation is “*still* all about Jesus”; and

WHEREAS, The source of renewal and reformation is always in the Word, as the Lord Jesus says, “If you abide in My word ... you will know the truth, and the truth will set you free” (John 8:31–32); and

WHEREAS, Luther’s Gospel discovery was because of his personal immersion in the Word; and

WHEREAS, As we celebrate the blessings of the Reformation, it is not something that is ours alone but is for others as well, as Dr. Francis Pieper said in his address to the Synod in 1908: “We must not forget: God is present with His grace only among the humble. He who would be something in the Church only apparently accomplishes something. And finally God casts him aside. God’s power has the unique property that it is only powerful in the weak. Let us be so minded by God’s grace that we are nothing, and that God’s grace and God’s Word are everything. God grant that we never advocate for something that is ours, but only and always for God’s Word!”; and

WHEREAS, That witness could take such forms as witnessing in our various vocations and supporting ministries of witness and mercy in our congregations, circuits, districts, and the Synod; therefore be it

*Resolved*, That the members of The Lutheran Church—Missouri Synod commit to growing in faith themselves, personally and corporately, by reading through the entire Scriptures in 2017; and be it further

*Resolved*, That as we grow in the Word ourselves, we would entreat the Lord to make us humble and faithful witnesses to the power of Christ’s forgiveness and mercy in a world that badly needs it.

**Action:** Adopted (2)

(After discussion, Res. 15-04A was adopted as presented [Yes: 996; No: 33].)

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## To Encourage Study of Augsburg Confession in Commemoration of 500th Anniversary of the Reformation

### RESOLUTION 15-06

#### Overture 15-01 (TB, p. 186)

WHEREAS, Oct. 31, 2017, will commemorate the 500th anniversary of Martin Luther posting the Ninety-Five Theses on the Castle Church door in Wittenberg; and

WHEREAS, It was not Luther’s intent to create a new church but to debate questions that arose from the selling of indulgences and the theology supporting it; and

WHEREAS, The posting of the theses set off debates within Western Christianity over many biblical doctrines such as justification, the Sacraments, and the Church and her authority, among others; and

WHEREAS, The teachings of Luther were outlawed by the Holy Roman Empire in the May 1521 Edict of Worms; and

WHEREAS, Repeated efforts to enforce the Edict of Worms in the following decade were suspended, allowing early Lutherans to reform congregations, teach theology, publish their writings, and correct misconceptions about their thought, while many came to embrace their teachings; and

WHEREAS, At the behest of Holy Roman Emperor Charles V, the Augsburg Confession was presented to the emperor as a clear articulation of the teachings of the Wittenberg reformers, composed by Philip Melancthon and approved by Luther himself; and

WHEREAS, The Augsburg Confession unequivocally affirmed many doctrines that are fundamental to orthodox Christianity and rejected others as contrary to the Scriptures; and

WHEREAS, In an age of religious pluralism and moral relativism, knowledge of Lutheran teachings as contained in the Augsburg Confession and the biblical and historical basis for those teachings has waned or has been deemed irrelevant to contemporary religious concern within the broader culture; and

WHEREAS, The issues addressed by the Augsburg Confession are as important today as they were then; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod in convention recognize the 500th anniversary of the Reformation by encouraging the study of the Augsburg Confession individually

and corporately, formally and informally, among clergy and laity alike; and be it further

*Resolved*, That these efforts take place especially during the next decade between the 500th anniversaries of the posting of the Ninety-Five Theses (1517) and the presentation of the Augsburg Confession (1530).

**Action:** Adopted (2)

(After brief discussion, Res. 15-06 was adopted as presented [Yes: 989; No: 32].)

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# Family, Youth, and Young Adults

To Celebrate Ministry  
of Rev. Dr. Terry K. Dittmer

## RESOLUTION 16-01

**Overture 16-04 (CW, p. 477); President's Report, Part 2 (TB, pp. 21–31)**

WHEREAS, Rev. Dr. Terry K. Dittmer was brought to the waters of Holy Baptism on Sept. 5, 1948, and ordained into the Office of the Holy Ministry on June 23, 1974; and

WHEREAS, Rev. Dr. Dittmer has faithfully and capably served the Lord and The Lutheran Church—Missouri Synod (LCMS) Youth Ministry for 37 years, with the past 15 years of service as Director of Youth Ministry for the LCMS, and will retire from ministry following the 2016 National Youth Gathering; and

WHEREAS, Rev. Dr. Dittmer has strengthened the faith of many and brought into the fellowship of our Lord an unknown number through his Christ-centered commitment to the young people of the LCMS; therefore be it

*Resolved*, That the 2016 LCMS convention join in thanks and praise to God for Rev. Dr. Dittmer and his years of faithful service and outstanding work for the LCMS; and be it further

*Resolved*, That the LCMS extend its sincere appreciation to Rev. Dr. Dittmer and pray God's richest blessings on him as the Lord guides his walk of faith in his retirement.

**Action:** Adopted (6)

(Res. 16-01 was adopted without discussion [Yes: 889; No: 36].)

To Make Strengthening Lutheran Families  
a Mission Priority

## RESOLUTION 16-02A

**Overture 16-01 (CW, p. 476); President's Report, Part 2 (TB, pp. 21–31)**

WHEREAS, The foundation of every human society is the family as created and sustained by God (Gen. 1:26–28; 12:13; Matt. 19:1–9); and

WHEREAS, The family as created and sustained by God is under constant attack from the devil, the world, and the flesh; and

WHEREAS, Dr. Martin Luther's emphasis and teaching on the household estate and the family vocations of husband and wife, father, mother, and child was a key insight of the Reformation; and

WHEREAS, The unmarried and widowed also constitute an essential and God-pleasing part of the family (1 Cor. 7:8); and

WHEREAS, Two demographic reports commissioned by the Stewardship Ministry of the Office of National Mission indicate that the biblical pattern of marriage, family, and child-rearing is negatively impacted by the secular culture of today; and

WHEREAS, These same reports indicate a decline of the Lutheran family over the past four decades in terms of accepting and nurturing God's gift of life with joy and thanksgiving; and

WHEREAS, The family home is to be the place of forming Christian disciples; and

WHEREAS, The witness of our children, disciplined at home and in the church, is key to reaching those outside the faith; and

WHEREAS, Children are a blessing according to the Word of God and serve as the future of the Church; and

WHEREAS, The Office of National Mission has begun a *Lutheran Family Initiative* among its various programmatic ministries to begin looking at ways to strengthen the Lutheran family; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) currently has six mission priorities, to wit:



**Committee 16 Chairman Timothy Yeadon**

1. Plant, sustain, and revitalize distinctly Lutheran churches
2. Support and expand theological education
3. Perform human care in close proximity to Word and Sacrament ministry
4. Collaborate with the Synod's members and partners to enhance mission effectiveness
5. Nurture pastors, missionaries, and professional church workers to promote spiritual, emotional, and physical well-being
6. Enhance early childhood, elementary, and secondary education and youth ministry

therefore be it

*Resolved*, That the 2016 LCMS convention commend the work of the Office of National Mission's *Lutheran Family Initiative*; and be it further

*Resolved*, That the convention amend the mission priorities to include "Strengthen and support the Lutheran family in living out God's design."

**Action:** Adopted (6)

(After discussion, debate was ended and Res. 16-02A was adopted [Yes: 892; No: 47].)

## To Encourage Christian Care and Discipling of Fathers

### RESOLUTION 16-03

#### Overture 16-02 (CW, p. 476)

WHEREAS, It is clear from Scripture that our heavenly Father delights in and exhorts the raising of children in the fear and admonition of the Lord that they may offer Him their praise (Deut. 6:1-9; LC 172); and

WHEREAS, Scripture tells us that the children's father is to be a spiritual leader in the household, leading them in prayer, teaching them godly ways, and nurturing them as they grow (Eph. 5:23; 6:4); and

WHEREAS, A study of the role of how a father's attendance in church affects a child's attendance in church states, "It is the religious practice of the father of the family that, above all, determines the future attendance at or absence from church of the children" (<http://www.touchstonemag.com/archives/article.php?id=16-05-024-v#ixzz49v9ms2dk>); therefore be it

*Resolved*, That congregations be encouraged to deliberately encourage, exhort, and catechize men of all ages to fulfill their God-given role as the spiritual head of their households; and be it further

*Resolved*, That The Lutheran Church—Missouri Synod encourage congregations to create specific ministries that are designed for the purpose of Christian care and the enabling of fathers to disciple their children in the nurture and admonition of the Lord; and be it further

*Resolved*, That we give thanks to God for and promote the use of the excellent resources for fathers produced by Concordia Publishing House, Lutheran Laymen's League, and others; and be it finally

*Resolved*, That the 2016 LCMS convention amend the mission priorities to include "Strengthen and support the Lutheran family in living out God's design."

**Action:** Adopted (6)

(During discussion, a motion to amend the resolution by striking "Lutheran" in the last line of the final resolve was moved and seconded, but by a vote of 647 to 250, the convention determined not to consider the amendment. After debate was ended, Res. 16-03 was adopted as presented [Yes: 937; No: 21].)

## To Increase Engagement of Lutheran Young Adults in Ministry and Service Work of LCMS

### RESOLUTION 16-04

#### Report R1.2 (CW, pp. 14-15, 30); President's Report, Part 2 (TB, pp. 21-31)

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has a long and distinguished history of acts of mercy and of Christ-centered ministry to all ages; and

WHEREAS, God commands in Paul's letter to Timothy, "Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity. Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching" (1 Tim. 4:12-13); and

WHEREAS, Research shows that nearly six in ten (59 percent) of young people who grow up in Christian churches end up walking away either from their faith or from the church at some point in their twenties, and that the Millennial Generation has increasingly (44 to 52 percent) identified themselves as unchurched in the last decade; and

WHEREAS, LCMS Youth Ministry seeks to support young adults as they grow in the Christian faith and engage them through service opportunities, resources, and leadership training; and

WHEREAS, Lutheran Young Adult Corps and other young adult service opportunities provide Lutheran young adults an increased opportunity to serve in Christ's name and grow as current and future leaders for the LCMS; therefore be it

*Resolved*, That LCMS young adults, campus ministries, and congregations be provided with resources to meet the spiritual needs of young adults in their congregations and communities; and be it further

*Resolved*, That LCMS intentionally provide an increased number of service opportunities for LCMS young adults; and be it further

*Resolved*, That the LCMS ensure that the Office of LCMS Youth Ministry will continue to provide support for Lutheran Young

Adult Corps, young adult servant events, and Young Adult Volunteers for the LCMS Youth Gathering; and be it further

*Resolved*, That the Synod fund Lutheran Young Adult Corps and young adult service opportunities to ensure ongoing opportunities for acts of mercy, faith growth, and training for young adults in our church body; and be it further

*Resolved*, That congregations pray for their young adults, the congregations and ministries that serve them, and the leadership of Lutheran Young Adult Corps and other young adult servant events; and be it finally

*Resolved*, That the congregations encourage their young adults to participate in Lutheran Young Adult Corps and other young adult service opportunities.

**Action:** Adopted (6)

(After discussion, a motion to end debate was carried [Yes: 910; No: 19], and by a show of hands Res. 16-04 was adopted as presented.)

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## To Increase Our Efforts to Retain College-Age Youth

### RESOLUTION 16-05

Report R1.2 (CW, pp. 22–24); President’s Report, Part 2 (TB, pp. 21–31)

WHEREAS, The college years have historically been a time where many of our young people are tempted to fall away from the faith as they find themselves confronted by dominant secular and increasingly anti-Christian worldviews; and

WHEREAS, We have experienced escalating turmoil on our nation’s university campuses in recent years, including the loss of freedom of speech and religious expression; and

WHEREAS, An annual survey of over 153,000 college freshmen, “The American Freshman,” demonstrates that college freshmen are increasingly distancing themselves from any religion (28 percent in 2015 compared to 12 percent in 1971); and

WHEREAS, According to a recent Gallup poll in 2015, the percentage of Christians among this age group continues to trend lowest among college-age young adults (18–24); and

WHEREAS, One of the greatest tasks each generation has is to hand over the faith to the generation that follows it; and

WHEREAS, We all wish to join the apostle John in saying of the young people of the church, “I have no greater joy than to hear that my children are walking in the truth” (3 John 4); and

WHEREAS, We are witnessing increased zeal by many of our LCMS college students to confess their faith in the public square although it is getting increasingly more difficult to do so; and

WHEREAS, The enormous challenges that our young people face on our university campuses also present equally tremendous

opportunities for our collective witness to the truth of God’s Word in the academic square and the marketplace of ideas; therefore be it

*Resolved*, That we give thanks to God for the renewed emphasis on campus ministry in the Synod through LCMS U and continue to encourage congregations, circuits, and districts to intentionally support local campus ministry and outreach wherever possible; and be it further

*Resolved*, That we encourage all LCMS families, pastors, youth workers, and congregations to increase their own efforts to help connect their graduating high school students to our LCMS U campus ministries as early as possible; and be it finally

*Resolved*, That the Synod encourage efforts to be made by LCMS U in the next triennium to develop a strategic and comprehensive plan to help congregations and families better prepare high school graduates for the transition to college life, develop resources to help those going to college better understand the challenges and world-view frameworks that they will face during their college years, and increase training opportunities and resources to aid our college-age youth in boldly witnessing to their faith on campus and in the public square.

**Action:** Adopted (6)

(After debate was closed by voice vote, Res. 16-05 was adopted as presented, also by voice vote.)

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## To Encourage CTCR and Scouting Task Force to Move Quickly in Providing Guidance Concerning Scouting

### RESOLUTION 16-06

Overture 16-03 (CW, pp. 476–477); Overture L16-05 (TB, pp. 35–36)

WHEREAS, Many congregations of The Lutheran Church—Missouri Synod (LCMS) desire to continue providing scout-like organizations for both boys and girls; and

WHEREAS, A Scouting Task Force has been appointed under the Office of the President of the LCMS to provide guidance to congregations and families regarding involvement with such organizations; and

WHEREAS, The CTCR has been asked to evaluate the content of the statements of faith required by some scouting organizations; and

WHEREAS, The Scouting Task Force cannot complete its assigned task until the CTCR has rendered its opinion; therefore be it

*Resolved*, That the CTCR expedite its work in this matter; and be it further

*Resolved*, That the Scouting Task Force move quickly with its work to provide such needed guidance; and be it finally

*Resolved*, That this guidance be made available within 12 to 18 months after the conclusion of this convention.

**Action:** Adopted (6)

(Res. 16-06 was introduced by the committee and immediately adopted [Yes: 746; No: 35].)

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# Preaching and Church Worker Continuing Education

To Enhance Clergy Continuing Education

## RESOLUTION 17-01

### Overture 17-01 (CW, p. 477)

WHEREAS, Pastors are called to “preach the word; be ready in season and out of season, reprove, rebuke, and exhort, with complete patience and teaching” (2 Tim. 4:2) and to “continue in what you have learned and have firmly believed, knowing from whom you learned it ...” (2 Tim. 3:14); and

WHEREAS, Our Synod is blessed with excellent seminaries where the foundation for pastoral formation is properly laid and the theological grounding so necessary for pastoral ministry is established. In the tradition of Luther, however, our Synod also recognizes that pastoral formation is a lifelong endeavor and that the early years of ministry are a critical time in that learning process and a time of significant and critical transition for them and for the congregations they serve; and

WHEREAS, The Post-Seminary Applied Learning and Support (PALS) initiative was designed as a collaborative partnership between The Lutheran Church—Missouri Synod (LCMS) districts and the Synod to support new pastors and their wives in their first few years in the ministry, facilitating the transition from seminary life to parish ministry and offering opportunities for new pastors to apply their seminary education as they begin ministry with a unique flock in a specific place; and

WHEREAS, During the PALS meetings, the new pastors worship, study, and discuss new ministry experiences in the company of an experienced pastor. They choose topics to study and ministry skills to hone that are most pertinent to their and their congregation’s specific needs; and

WHEREAS, Our culture and society have become increasingly secularized and hostile to the faith. Our pastors need more than ever to be engaged in a process of lifelong education and development to be best prepared to raise up disciples for Christ by teaching the faithful, reaching the lost, and sharing Christ’s love through care and acts of mercy for this generation and generations to come; and

WHEREAS, While presently over 200 pastors are involved in PALS, over 500 pastors are involved in continuing education events hosted by the seminaries, and another 70 pastors are enlisted as Doctor of Ministry students each year; and

WHEREAS, One can never know the Scriptures and Lutheran Confessions too well or study and practice ways to apply this knowledge and skills in specific ministry contexts too much; and

WHEREAS, In 2013, the Synod in convention adopted Res. 5-08B “To Establish a Standard for Continuing Education of Pastors” and also adopted Res. 5-02A “To Support and Encourage Participation in Post-Seminary Applied Learning and Support Initiative” in follow-up to similar resolutions passed in 2010, 2007, 2004, 2001, and 1998, calling for continued study and how best to certify clergy and encourage continuing education; and

WHEREAS, A task force composed of members of the seminary faculties and Council of Presidents has met over the past three years to begin developing a list of qualified continuing education resources and activities allowing for a seamless process for continuing education that will be utilized by pastors following seminary graduation; therefore be it

*Resolved*, That every pastor in the LCMS be encouraged to develop a continuing education portfolio which may be recorded under question 27 of the Council of Presidents’ Self Evaluation Tool (SET) from the time he graduates from the seminary until he retires, thus modeling for his members a discipline of lifelong learning; and be it further

*Resolved*, That pastors be encouraged to participate in at least one continuing education experience annually and that each pas-



**Committee 17 Chairman Brian Saunders**

tor decide which continuing education experiences would be most beneficial; and be it further

*Resolved*, That the first three years of continuing education for newly ordained pastors can be met through the PALS program or an equivalent program; and be it further

*Resolved*, That pastors be encouraged to make use of existing venues for continuing education such as our seminary symposia and seminary seminars, classes offered by our Concordia University System on campus or online, pastors conferences, Grace Place, Doxology, etc.; and be it finally

*Resolved*, That because our Synod expects pastors to be involved in continuing education, congregations be encouraged to support these efforts with time and necessary finances.

**Action:** Adopted (8)

(The committee presented Resolutions 17-01 and 17-02 as a single action. Via a friendly amendment, the second resolve of Res. 17-01 was changed to read, “That pastors be encouraged to participate ....” The chair asked and the assembly agreed that it was ready to vote, and Resolutions 17-01 and 17-02 were adopted with the single change made to Res. 17-01 [Yes: 802; No: 123].)

## To Encourage Participation in Continuing Theological Education by Ministers of Religion—Commissioned and Lay Workers

### RESOLUTION 17-02

**Committee 17 General Assignment (CW, p. 477); President’s Report, Part 2 (TB, pp. 21–31)**

WHEREAS, All Christians are called to “always be prepared to make a defense to anyone who asks you for a reason for the hope that is in you” (1 Pet. 3:15); and

WHEREAS, The current state of our culture necessitates ongoing growth in our knowledge of God’s saving Word and the faithful articulation and confession of that Word in church, school, and world, according to 2 Peter 3:18: “But grow in the grace and knowledge of our Lord and Savior Jesus Christ”; therefore be it

*Resolved*, That for the sake of a clear confession of God’s Word, ministers of religion—commissioned be encouraged to take advantage of available continuing education programs; and be it further

*Resolved*, That the districts of our Synod be concerned with fostering the theological growth of their commissioned ministers and lay workers and providing, when possible, opportunities for continuing education; and be it finally

*Resolved*, That LCMS congregations and schools be urged to support these efforts with necessary time and finances.

**Action:** Adopted (8)

(The committee presented Resolutions 17-01 and 17-02 as a single action. Via a friendly amendment, the second resolve of Res.

17-01 was changed to read, “That pastors be encouraged to participate ....” The chair asked and the assembly agreed that it was ready to vote, and Resolutions 17-01 and 17-02 were adopted with the single change made to Res. 17-01 [Yes: 802; No: 123].)

## To Endorse Preach the Word Project as Celebration of 500th Anniversary of Reformation

### RESOLUTION 17-03

**Overture 15-02 (CW, pp. 475–476)**

WHEREAS, Oct. 31, 2017, marks the 500th anniversary of the Reformation, when Dr. Martin Luther posted on the door of the Castle Church the Ninety-Five Theses—his invitation to debate how one receives the blessings of Jesus Christ; and

WHEREAS, Dr. Luther writes of preachers and proper preaching:

The first and only duty of the bishops, however, is to see that the people learn the gospel and the love of Christ. For on no occasion has Christ ordered that indulgences should be preached, but he forcefully commanded the gospel to be preached. (*Luther’s Works* 48:47)

and

WHEREAS, Dr. Luther also writes: “The true treasure of the church is the most holy gospel of the glory and grace of God” (*Luther’s Works* 31:31, Ninety-Five Theses), and St. Paul writes, “So faith comes from hearing, and hearing through the word of Christ” (Romans 10:17), and, again, “I charge you ... preach the word.” (2 Tim. 4:1, 2); and

WHEREAS, In honor of the 500th anniversary of the Reformation and beneath the theme “It’s *Still* All about Jesus,” the LCMS President’s Office has initiated the Preach the Word Project, which invites pastors to improve their craft of preaching the pure, sweet Gospel and the laity their hearing of it; and

WHEREAS, Both seminaries of our Synod endeavor to prepare men to preach the Word of Christ crucified and risen for the salvation of people to the fullest of each man’s ability and with competent skills but also seek to engender an understanding that preaching is to involve lifelong development of those skills; and

WHEREAS, Our seminaries likewise energetically support the Synod’s increasing emphasis on continuing education for all pastors; therefore be it

*Resolved*, That the 2016 LCMS convention, as one way to honor the historic event of the Reformation, encourage pastors and congregations to participate in the Preach the Word Project.

**Action:** Adopted (8)

(Without objection to proceeding directly with the vote, Res. 17-03 was adopted as presented [Yes: 854; No: 55].)

# To Encourage Regular Sermon Evaluation by District Presidents and Circuit Visitors

## RESOLUTION 17-04

### President's Report, Part 2 (TB, pp. 21–31)

WHEREAS, Our risen Lord willed that “repentance and forgiveness of sins should be proclaimed” in His name to all nations (Luke 24:47); and

WHEREAS, Holy Scripture teaches that it is required of all ministers of the Gospel that they be found faithful (1 Cor. 4:5), and that faithfulness to the preaching office includes “rightly dividing the word of truth” (2 Tim. 2:15), and that St. Paul says “Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers” (1 Tim. 4:16); and

WHEREAS, The apostle Paul admonishes all pastors to “hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it” (Titus 1:9) and to “teach what accords with sound doctrine” (Titus 2:1); and

WHEREAS, The Lutheran Confessions acknowledge the need for faithful preaching in the churches, according to the following statements:

And if we must speak of the outward appearance, attendance upon church is better among us than among the adversaries. For the audiences are held by useful and clear sermons. But neither the people nor the teachers have ever understood the doctrine of the adversaries [There is nothing that so attaches people to the Church as good preaching ...]. (Ap. XXIV:50 “On the Mass” *Concordia Triglotta*; translated from the German text, p. 401)

If you want to keep the churches with you, then you must strive that they be rightly taught and preached to ... (Ap. VI:33 “On Confession” *Concordia Triglotta*; translated from the German text, p. 290)

As in other matters pertaining to faith, love, and patience it is not enough simply to teach and instruct, but there must also be daily exhortation, so on this subject (i.e., the teaching concerning the Sacrament) we must be persistent in preaching, lest people become indifferent and bored. (LC, Lord's Supper, §44, Tappert, p. 451)

Since these important matters also concern ordinary people and laymen who for their eternal salvation must as Christians know the difference between true and false doctrine ... (Formula of Concord: Solid Declaration, §8a, Tappert, p. 505)

and

WHEREAS, C. F. W. Walther in *Kirche und Amt* (Church and Office, trans. Mueller) also recognizes, “Rightly distinguishing the Law and the Gospel is the most difficult and highest art of Christians in general and of theologians in particular” (Thesis III, p. 42) and that “The *forma* of a Christian,—that which makes a person

a Christian—is that he knows how to seek his salvation in Christ and thus to escape the Law” (Thesis III, p. 49); and

WHEREAS, One of the chief duties of district presidents is supervision of doctrine, according to Bylaw 4.4.5: “Each district president, in accordance with the Constitution of the Synod, shall supervise the doctrine, the life, and the official administration on the part of the ordained or commissioned ministers who are members through his district or are subject to his ecclesiastical supervision, and shall inquire into the prevailing spiritual conditions of the congregations of his district” (2013 *Handbook*, p. 153); therefore be it

*Resolved*, That district presidents continue to carry out their role of doctrinal supervision as well as the scriptural and confessional admonitions for faithful preaching; and be it further

*Resolved*, That all district presidents and circuit visitors be urged to make sermon evaluation a regular part of their visitations, using the Synod structure and resources available from the Synod and sister districts.

**Action:** Adopted (8)

(During discussion, a motion was introduced to amend the resolution by striking the final resolve. After a motion to close debate succeeded, the amendment failed [Yes: 263; No: 669]. When attention returned to the resolution itself, no objection was raised to voting on the resolution, which was then adopted without amendment [Yes: 705; No: 228].)





# Worker Wellness

## To Commend Work of Concordia Plan Services and Its President and CEO James Sanft

### RESOLUTION 18-01

Report R13 (CW, pp. 74–76); President’s Report, Part 2 (TB, pp. 21–31)

WHEREAS, For over 50 years, the ministries of The Lutheran Church—Missouri Synod (LCMS) have through the Concordia Plans provided care for the enrolled workers and retirees of LCMS ministries and their families, resulting in great blessings to the recipients of such care; and

WHEREAS, Through the aggregation of financial resources, the LCMS is enabled to carry out its intention to “aid in providing for the welfare of pastors, teachers, and other church workers, and their families, in the event of illness, disability, retirement, special need, or death” (Constitution, Art. III 10); and

WHEREAS, Through Concordia Plan Services (CPS) and the Concordia Plans, the ministries of the LCMS collaboratively support the physical and financial well-being of each participating worker serving congregations and ministries of all sizes, locations, and settings; and

WHEREAS, CPS and the Concordia Plans continue to adapt and revise services in response to the changing legal, regulatory, and economic environment and to reflect best practices in employee benefits; and

WHEREAS, CPS and the Concordia Plans continue to identify and address future opportunities to enhance the physical and financial well-being of pastors, teachers, and other church workers and their families; and

WHEREAS, Through CPS and the Concordia Plans, the ministries of the LCMS are able to participate in benefit plans that are uniquely aligned with the shared beliefs and practices of the Synod; and

WHEREAS, CPS and the Concordia Plans continue to maintain high-quality programs and services that are appropriate to provide to those who have answered the call to serve the Lord and His Church (Rom. 4:4; Gal. 6:6; 1 Tim. 5:17–18); therefore be it

*Resolved*, That the LCMS continue to pray for and support the efforts of CPS and the Concordia Plans; and be it further

*Resolved*, That the LCMS in convention give thanks and praise to God our loving Father for the blessings He has provided to His

workers through CPS and the Concordia Plans and for the community of LCMS ministries that “walk together” in caring for workers and their families so that the Word of God might continue to be freely proclaimed and heard; and be it finally

*Resolved*, That the LCMS in convention give thanks to James Sanft, President and CEO of CPS, for his exemplary dedication, leadership, and vision for the care of God’s professional church workers now and in the future by standing and singing the Common Doxology.

**Action:** Adopted (9)

(After its formal introduction by the committee and without discussion, Res. 18-01 was adopted as presented [Yes: 887; No: 24]. The assembly rose to sing the Common Doxology, after which James Sanft briefly addressed the assembly.)



Committee 18 Chairman David Maier

## To Task Board for National Mission to Develop Policies for Assessing Worker Wellness and Making Recommendations for Worker Care

### RESOLUTION 18-02A

**Reports R1.2, R13 (CW, pp. 27, 74–76); President’s Report, Part 2 (TB, pp. 21–31)**

WHEREAS, Jesus invites His followers, including ministers of the Gospel: “Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me ... and you will find rest for your souls” (Matt. 11:28–29); and

WHEREAS, Grace was given to the church and its members, including ordained and commissioned ministers, for “building up the body of Christ ... to maturity, to the measure of the stature of the fullness of Christ” (Eph. 4:7–16); and

WHEREAS, Rest was built into creation along with attending to God’s creation, especially the people of His creation, and in the pilot Church Worker Family Needs Assessment (CW-FNA) in the Pacific Southwest, Kansas, and Ohio Districts, 47 percent of the church workers (950) who took the survey reported that they rarely or never invested appropriately in Sabbath rest or leisure; and

WHEREAS, District presidents in a spring 2016 survey identified the primary worker-wellness issues to be burnout, stress, and depression, followed by marriage and family, diet and health, and finances; and

WHEREAS, The wellness of single and married church workers and their marriages and families is crucial to the health of the local congregation; and

WHEREAS, Concordia Plan Services (CPS), the LCMS Office of National Mission (ONM), and the Concordia Center for the Family (CCM) at Concordia University Ann Arbor (CUAA), have partnered with Congregation Family Services, a provider of family ministry research and consultation, in a pilot research project called the LCMS Church Worker Family Needs Assessment (CW-FNA) to deliver solid research-based information to provide the church with a portrait of church worker needs and health; therefore be it

*Resolved*, That the Board for National Mission prepare policies for the Office of National Mission to address, to include, for example:

1. assessing the gaps in ministerial wellness throughout the Synod
2. promoting worker wellness within the Synod through official publications and special mailings
3. facilitating cooperation and the sharing of resources between RSOs and specialized worker-wellness programs within the Synod
4. responding to the needs and requests of districts and district presidents in the identification and provision of ministerial wellness programming resources and funding

5. studying, developing, and encouraging opportunities and suggestions for sabbaticals
6. working with Mission Advancement to identify funding sources and solicit contributions for worker wellness throughout Synod; and be it further

*Resolved*, That the Office of National Mission provide biannual progress reports and conversation with the Council of Presidents; and be it finally

*Resolved*, That the Office of National Mission make a report of its progress at the 2019 Synod convention.

**Action:** Adopted (9)

(With no objection from the assembly, the chair called for the vote, and Res. 18-02A was adopted as presented [Yes: 898; No: 14].)

## Addressing Indebtedness of Church Work Professionals

### RESOLUTION 18-03A

**Overtures 9-03–04, 9-08 (CW, pp. 379–382); President’s Report, Part 2 (TB, pp. 21–31)**

WHEREAS, The Synod continues to pray that our Lord would send faithful laborers into the harvest fields (Luke 10:2); and

WHEREAS, Student indebtedness can be a deterrent for potential professional church workers; and

WHEREAS, The Synod takes seriously the Lord’s command that “the worker is worthy of his wage” (1 Tim. 5:18); and

WHEREAS, The cost of higher education has increased at a substantially higher rate than anticipated potential income; and

WHEREAS, The typical salaries for professional church workers may make it difficult to sustain a household and also repay the incurred debt; and

WHEREAS, Student indebtedness can discourage healthy stewardship; and

WHEREAS, One of the Synod’s foundational objectives is to “recruit and train pastors, teachers, and other professional church workers and provide opportunity for their continuing growth” (Constitution, Art. III 3); and

WHEREAS, Research done by the LCMS seminaries has shown that undergraduate debt and personal financial management contribute significantly to subsequent educational loan debt; and

WHEREAS, Student indebtedness is a well-documented burden; and

WHEREAS, In order to qualify for federal loan programs, our seminaries and universities are being forced to accommodate federal Department of Education policies that may be in conflict with our shared beliefs and practices in the Synod; and

WHEREAS, In order to become a certified professional church worker in the LCMS, students are required to attend a Concordia University System school or an LCMS seminary; and

WHEREAS, Attending a Concordia University System school also well equips men for subsequent seminary training; and

WHEREAS, The seminaries are pursuing making financial counseling available to all students; therefore be it

*Resolved*, That the leadership of our Concordias—seminaries and universities/colleges—explore alternate funding sources apart from federal loans; and be it further

*Resolved*, That schools in the Concordia University System provide financial counseling to church worker students throughout their academic careers; and be it further

*Resolved*, That the congregations and ministries of the Synod identify and raise up the next generation of leaders for the ministry of the church and support them financially in obtaining their training; and be it finally

*Resolved*, That districts of the Synod be encouraged to develop means by which they may financially assist students preparing for church work careers and current church workers.

**Action:** Adopted (9)

(During brief discussion, an amendment was proposed to add “and current church workers” at the end of the final resolve paragraph. The committee accepted the change as a friendly amendment. Without further discussion, Res. 18-03A was adopted as changed [Yes: 887; No: 14].)

## To Encourage Congregations, Ministries, and Church Workers to Develop an Intentional Wellness Care Plan

### RESOLUTION 18-04

**Reports R1.2, R13 (CW, pp. 27, 74–76); President’s Report, Part 2 (TB, pp. 21–31)**

WHEREAS, “Our struggle is not against flesh and blood” (Eph. 6:10–18), and these satanic attacks on congregations, ministries, marriages, families, and individuals can lead to despair, loneliness, poor choices, and sin; and

WHEREAS, The most disciplined and faithful workers struggle with the weakness of the flesh (Rom. 7:18–25); and

WHEREAS, Many congregations and ministries are facing numerical decline and financial pressures leading to greater stress on workers; and

WHEREAS, Congregations and ministries know the value of healthy church workers; and

WHEREAS, Church workers know the gifts God has given to His own dear children even in the midst of struggles and suffering; and

WHEREAS, There is measurable value in forming and following an intentional and articulated plan; therefore be it

*Resolved*, That congregation and ministry leaders be encouraged to become informed of LCMS- and community-based resources in order to provide and assist church workers with emotional, physical, relational, and spiritual wellness; and be it further

*Resolved*, That congregations and ministries be encouraged to develop intentional plans for church worker care of body, mind, and spirit, drawing on the rich resources available that include Concordia Plan Services, Grace Place Wellness Ministries, DOXOLOGY: The Lutheran Center for Spiritual Care and Counsel, and Shepherd’s Canyon; and be it finally

*Resolved*, That church workers be encouraged to develop an intentional self-care plan as part of their continuing education portfolio.

(Without discussion and with no objection from the assembly, the vote was called and Res. 18-04 was adopted as presented [Yes: 871; No: 39].)

## To Encourage District Presidents, Circuit Visitors, and Congregations to Utilize Resources Already Established for Ministerial Wellness

### RESOLUTION 18-05

**Reports R1.2, R13 (CW, pp. 27, 30, 74–76); President’s Report, Part 2 (TB, pp. 21–31)**

WHEREAS, Ministry is demanding, and the minister is to maintain high standards (1 Tim. 3; Titus 1); and

WHEREAS, On the basis of retreats offered at Shepherd’s Canyon Retreat since 2009, it is reported that common sentiments of ministers’ spouses attending weeklong counseling retreats have included feelings of resentment, powerlessness, intimidation, and sadness regarding dynamics within the congregation over which they have little influence; and yet by the end of the retreat, Shepherd’s Canyon reports that the retreat has resulted in many saved ministries and hopeful marriages along with participants gaining additional tools, insights, and appreciation for having experienced a safe place to work on themselves; and

WHEREAS, Based on Grace Place Wellness Ministries serving over 4,000 pastors plus spouses in retreats, it was learned that the primary challenges among pastors are various forms of isolation, financial challenges, and dealing with perceived unreasonable expectations of congregations; and in independent assessments of retreat participants by the Alban Institute, respondents overwhelmingly report improvements in spiritual health (94%) and intellectual health (81%), along with physical well-being and health of relationships (77%); and The Barna Group reports that attendees experienced improvement in emotional well-being (73%) and accountability (61%); and

WHEREAS, Concordia Plan Services (CPS) through their Employee Assistance Program and Pastoral Support Network, Ministerial Care Coalition, and other wellness programs offers both preventive and treatment options for the well-being of workers and families; and

WHEREAS, DOXOLOGY: The Lutheran Center for Spiritual Care and Counsel has reported that women who have attended DOXOLOGY with their husbands have disclosed that their husbands who completed the program have experienced progress in handling stress, are more content and joyful in ministry, are more attentive to wife and family, and relate more effectively with their members; and

WHEREAS, DOXOLOGY reports that among other ministerial wellness results, 34 percent of pastors who participate in the three-part training and spiritual care program have noted a significant difference in their ministry as a result of being able to detect compassion fatigue and respond to it in healthy ways, and 46 percent of pastors have grown in their recognition and appreciation of emotional intelligence and its application in ministry; and

WHEREAS, It is estimated that nearly 40 percent of ministers “lack awareness” of ministerial wellness resources already available; and

WHEREAS, Over 70 percent of district presidents in a recent survey stated they would refer ministers to clinical pastoral education

programs if they were vetted, affordable, and convenient; therefore be it

*Resolved*, That Concordia Plan Services, DOXOLOGY, Grace Place Wellness Ministries, Shepherd’s Canyon Retreat, Soldiers of the Cross, and Veterans of the Cross be commended for their service to ministers and spouses; and be it further

*Resolved*, That the above-named ministries and other identified LCMS-approved ministerial wellness services be promoted within districts and circuits as valuable resources for ministerial and family care; and be it finally

*Resolved*, That clinical pastoral education programs be identified, vetted, and recommended through the Office of National Mission and Specialized Pastoral Ministry to district presidents and circuit visitors as sources of support for ordained and commissioned ministers who need to increase competency in pastoral care, explore a vocational change, and/or become revitalized for parish ministry.

**Action:** Adopted (9)

(The chair hearing no objection to proceeding to vote without discussion, Res. 18-05 was adopted as presented [Yes: 883; No: 22].)

To Respectfully Decline Overtures

RESOLUTION 18-06

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined; therefore be it

*Resolved*, That the following overtures be respectfully declined for the reasons given:

<u>Number</u>	<u>Subject</u>	<u>Reason</u>
18-02	To Encourage CPS to Provide Paid Maternity Leave to Workers Enrolled in Concordia Disability and Survivor Plan Who Are New Adoptive Mothers	The responsibility of this overture lies with the local congregation; it is a human resources issue, not a benefit issue.
18-03	To Encourage Annual Review of Reported Salary Information	This issue is already being addressed by CPS.

**Action:** Adopted (9)

(The chair hearing no objection to proceeding to vote without discussion, Res. 18-06 was adopted as presented [Yes: 884; No: 23].)



# Miscellaneous Resolutions

## To Preserve the Authority and Clarity of the New Testament Scriptures

### NEW RESOLUTION

WHEREAS, “The object of all textual criticism is to recover as far as possible the actual words written by the author” (Kirsopp Lake, *Text of the New Testament* [London, 1913]); and

WHEREAS, The standard critical edition of the Greek New Testament is *Novum Testamentum Graece*, often called Nestle-Aland, abbreviated NA followed by the number of the relevant edition; and

WHEREAS, D. C. Parker correctly writes of *Novum Testamentum Graece* (1993) = NA27, “This text was agreed by a committee. When they disagreed on the best reading to print, they voted” (*Living Text of the Gospels* [Oxford, 1997]); and

WHEREAS, Decisions in Nestle-Aland have sometimes been based on historical-critical dogma, not textual criticism, e.g., in 1971 “the majority of the committee” favored punctuating Romans 9:5 to replace Paul’s assertion that the Messiah is God with a doxology (see RSV ad loc.) because “nowhere else in his genuine epistles does Paul ever designate *ho Christos* as *theos*” (B. M. Metzger, *A Textual Commentary on the Greek NT* [London, 1971], 522); and

WHEREAS, Future editions of Nestle-Aland will be edited with a new editorial committee, a new methodology, a modified apparatus, and a different goal, replacing the “original text” reflecting the autographs with an *Ausgangstext* that seeks to reconstruct the common source of surviving manuscripts; therefore be it

*Resolved*, That a New Testament text created by a committee with a new methodology and a different goal that no longer seeks “to recover as far as possible the actual words written by the author” *prima facie* undermines the Lutheran understanding of *claritudo Scripturae*, the clarity of Scripture, defended by Luther in *Bondage of the Will* against Erasmus’s skepticism; and be it further

*Resolved*, That the President of the Synod appoint a task force to evaluate the methodology of NA28 and future editions and its implications for Lutheran theology; and be it further

*Resolved*, That the Task Force report its conclusions and recommendations to the 2019 LCMS convention; and be it finally

*Resolved*, That the editorial committee include textual scholars who have edited critical editions of ancient texts, made emendations accepted by editors of critical editions of ancient texts, and/or have published books or a substantial corpus of articles on textual criticism.

**Action:** Referred (7)

(After obtaining the attention of the chair, a delegate brought forward this new resolution for consideration. After his motion was seconded and during discussion, a motion was introduced to refer

this resolution to the President of the Synod. A motion to end debate was introduced and carried, and the motion to refer was carried [Yes: 878: No: 137].)

## To Give Thanks to God for the Faithful Service of Rev. Dr. Raymond L. Hartwig

### NEW RESOLUTION

WHEREAS, Bylaw 3.3.3 states, “The Secretary shall perform all the customary duties of a corporate secretary and shall serve as a voting member and the secretary of the Board of Directors of the Synod”; and

WHEREAS, The Rev. Dr. Hartwig has faithfully served as the Secretary of the Synod for the last 18 years, during four different administrations; and

WHEREAS, The work of the Secretary is tedious and often thankless and yet so very necessary for the smooth operation of our Synod; therefore be it

*Resolved*, That the title of this resolution be changed [from “To Amend Bylaw 3.3.3”] to read: “To Give Thanks to God for the Faithful Service of Rev. Dr. Raymond L. Hartwig”; and be it further

*Resolved*, That the Synod in convention rise in thanksgiving for Dr. Hartwig and his faithful service to Christ in The Lutheran Church—Missouri Synod (LCMS); and be it finally

*Resolved*, That the chaplain lead the assembly in a prayer of thanksgiving to our heavenly Father for providing such a man for service in the LCMS.

**Action:** Adopted (9)

(The resolution received a standing vote of approval.)



# Omnibus Resolutions

## RESOLUTION A

WHEREAS, Many overtures request action that is the responsibility of various boards, commissions, or individuals to study and to implement; therefore be it

*Resolved*, That the following overtures be referred to the designated board, commission, or individual:

<b><u>Number</u></b>	<b><u>Subject</u></b>	<b><u>Board, Commission, Individual</u></b>
Ov. 1-02	To Support Sharing the Gospel Through Professionally Produced Musical Stage Play	Office of National Mission
Ov. 2-13	To Require Cause for Withdrawal or Release of Career Missionaries	Office of International Mission, Legal
Ov. 2-15	To Change Funding Model of Our Missionaries	Board for International Mission, Office of International Mission
Ov. 3-01	To Help Our Mercy Agencies Be Free to Be Faithful	Concordia University System board of directors in consultation with President of the Synod
Ov. 3-08	To Request Thrivent Financial for Lutherans to Open Up Choice Dollars for Lutherans for Life	Board for National Mission
Ov. 3-09	To Add a Synod Prison and Jail Ministry Coordinator	Office of National Mission
Ov. 4-17	To Again Publish in Luther's Small Catechism the Fourth Commandment's Divine Promise	Commission on Theology and Church Relations
Ov. 4-20	To Translate and Publish Book of Concord of 1580 into French Language	Office of International Mission
Ov. 4-21	To Develop Social Media Agreement for Professional Church Workers	Council of Presidents
Ov. 4-25	To Investigate Organization Named FiveTwo in Light of Constitution Article II	Commission on Theology and Church Relations
Ov. 4-26	To Require Super-Majority Votes to Adopt Convention Resolutions	Commission on Handbook
Ov. 4-28	To Establish Task Force for Social Media Policy Development	Council of Presidents
Ov. 5-06	Seminaries to Evaluate Fellowship with AALC	Office of the President, Commission on Theology and Church Relations
Ov. 5-07	To Warn Against Occult Pseudoscience Practices	Commission on Theology and Church Relations
Ov. 5-08	Provide Suggested Guidelines/Policies for Implementing Social Media	Commission on Theology and Church Relations

Ov. 5-21	To Encourage Synod to Complete Work on Transforming Churches Network, Joint Prayer with Those Who Deny Christ, and Role of Women in Church	Office of National Mission in consultation with Commission on Theology and Church Relations
Ov. 5-22	To Direct CTCR and Seminaries to Evaluate Transforming Churches Network	Office of National Mission in consultation with Commission on Theology and Church Relations
Ov. 5-23	To Suspend Application of “Reduction in Force” to Pastoral Office Pending CTCR Decision	Office of the President, Commission on Theology and Church Relations, Council of Presidents
Ov. 5-24	To Change Intentional Interim Ministry Program to Reflect Historic LCMS Theology and Practice of the Call	Office of National Mission in consultation with Commission on Theology and Church Relations
Ov. 5-25	To Review Role of Women in Congregation and Synod Offices	Commission on Theology and Church Relations, Office of the President
Ov. 6-01	To Reaffirm in Practice Biblical Qualifications for Office of the Holy Ministry	Council of Presidents, faculties of both seminaries
Ov. 6-02	To No Longer Allow or Compel Vicars to Appear to Rightly Administer the Sacrament	Council of Presidents, faculties of both seminaries
Ov. 6-04	To Require Use of Synod Hymnals at Synod Seminaries and Universities	Faculties of both seminaries, Religion Department of all universities
Ov. 6-06	To Fraternaly Admonish Seminaries to Give Due Weight to Lodge Membership Issue	Faculties of both seminaries
Ov. 7-18	To Divest Concordia College Alabama from Concordia University System	LCMS Board of Directors
Ov. 7-19	To Encourage Concordia University System Institutions to Request Religious Exemptions	CUS board of directors
Ov. 7-22	To Instruct CUS Institutions to Teach Synod’s Position on Church Ministry	CUS board of directors
Ov. 9-03	To Urge Synod to Increase Seminary Financial Assistance	LCMS Board of Directors
Ov. 11-01	To Review LCMS President’s Authority	Praesidium
Ov. 11-02	To Review Powers of Synod President, Secretary, CCM, and District Presidents	Praesidium
Ov. 11-06	To Appoint Committee to Study District Restructure	Praesidium
Ov. 11-12	To Eliminate Distinctions between Visitation and Electoral Circuits	Council of Presidents, President
Ov. 11-24	To Change Formation of Electoral Circuits	Council of Presidents, President
Ov. 11-25	To Establish Board for International Mission Representation at Synod Conventions	LCMS Board of Directors



Ov. 11-28	To Establish Board for National Mission Representation at Synod Conventions	LCMS Board of Directors
Ov. 11-31	To Complete Study of Constitution Article VII	LCMS President
Ov. 11-33	To Affirm Article II as Only Required Confession	LCMS President
Ov. 11-34	To Honor and Reaffirm Advisory Nature of Synod	LCMS President
Ov. 11-35	To Affirm Advisory Nature of Synod	LCMS President
Ov. 11-36	To Have Equal Lay and Ordained Representation on Convention Floor Committees	Praesidium, LCMS Board of Directors
Ov. 11-37	To Discuss Advisory Enabling Advisory Delegates to Become Voting Delegates at Future Conventions	LCMS President, Commission on Constitutional Matters
Ov. 11-38	To Make Uniform the Process for Restructuring Circuits for Synod Convention Delegate Representation	Council of Presidents, President
Ov. 11-39	To Make Uniform the Process for Restructuring Circuits for Synod Convention Delegate Determination	Council of Presidents, President
Ov. 11-41	To Affirm Past Policy re Display of Literature at Synod Conventions	Convention manager
Ov. 11-49	To Amend Bylaws to Affirm That Conscience Is Bound by the Word of God	Commission on Theology and Church Relations
Ov. 12-02	To Return to Pastoral-Based Model of Governance	Council of Presidents
Ov. 12-05	To Specify Inactive Members in Official Publications	Rosters and Statistics
Ov. 12-22	To Clarify Proper Use of Social Media and Internet Postings by Church Leadership during Expulsion Process	Council of Presidents
Ov. 12-31	To Clarify Ecclesiastical Supervision of Roster Workers Serving Outside Home District	Council of Presidents
Ov. 12-32	To Address Unbiblical Removal of Pastors from Office	Council of Presidents
Ov. 12-34	To Improve Transparency of Council of Presidents' Procedures and Meetings (Pastors Conference, Northern Illinois District)	Council of Presidents
Ov. 12-38	To Call to Faithful Confession	Council of Presidents
Ov. 12-41	To Establish Procedure for Removal of Officers of the Synod or District from Office	Legal Counsel
Ov. 14-01	Legal Defense Fund	LCMS Board of Directors
Ov. 14-09	Change <i>LSB</i> Rite	Office of National Mission
Ov. 18-01	To Encourage Development of Retirement Assistance Program for Parish Pastors	Districts

**Action:** Adopted (2)

(The attention of the assembly was called to a correction to Omnibus Res. A, adding Ov. 7-07 to its list, before a motion was introduced to adopt the resolution as changed. During discussion that followed, a motion was introduced to amend the resolution by striking Ov. 11-30 and 11-32, which motion failed. A motion was introduced to add Res. 12-01A, to be referred to the Council of Presidents for further study. After a brief recess was called by the chair to consider these intended actions, the Secretary of the Synod reported that all three of these actions were out of order: Ov. 7-07 was discovered to be a resolution and not an overture, so that it and the attempted addition of Res. 12-01A were out of order since this omnibus resolution is for overtures and not resolutions. It was also learned that Ov. 11-30 and 11-32 had already been addressed by Committee 11, leaving Omnibus Resolution A without change except for the striking of Ov. 11-30 and 11-32. After further discussion, Omnibus Resolution A was adopted as changed [Yes: 923; No: 97].)

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RESOLUTION B

WHEREAS, A number of issues have been presented through overtures to which the Synod in convention has previously spoken; and

WHEREAS, After careful consideration of these matters, there appears to be insufficient rationale to change or alter the stated position of the Synod; therefore be it

*Resolved*, That petitioners offering the following overtures be referred to previous convention action as indicated.

Number	Subject	Previous Action
Ov. 4-18	To Direct Concordia Publishing House to Place 1986 Catechism into Public Domain	Concordia Publishing House already grants congregations and individuals permission for noncommercial use (2013 Convention Overture 3-27).
Ov. 11-14	To Determine How Mid-Term Vacancies of Regional Vice-President Positions are Filled	Current Bylaw 3.3.2.4 created in 2010
Ov. 11-42	To Permit Electronic Means for Official Dissemination of Convention Workbooks	Current Bylaw 3.1.8 (b) adopted in 2010
Ov. 11-54	To Amend Bylaw Process for Filling Regional Vice-President Vacancies	Current Bylaw 3.3.2.4 created in 2010
Ov. 14-03	Joint Prayer	2004 Res. 3-06A
Ov. 14-04	Change Name of Synod to Concordia Lutheran Synod	1998 LCMS Convention, et al.

**Action:** Adopted (8)

(The chair called attention to Omnibus Resolution B and asked whether there would be objection to going directly to a vote. When there was objection, he asked the assembly whether it was ready to vote on the resolution and it voted to do so [Yes: 699; No: 249]. The motion to adopt Omnibus Resolution B as printed was carried [Yes: 901; No: 72].)

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## RESOLUTION C

WHEREAS, Many requests for recognition of noteworthy labors of love are brought to the Synod's attention at every convention; therefore be it

*Resolved*, That the following overtures be received as expressions of encouragement or gratitude:

<u>Number</u>	<u>Subject</u>	<u>Encouragement/Thanks/Commendation</u>
Ov. 1-14	To Recognize, Affirm, and Give Thanks for Mission Training Center, Concordia University—Portland	Give thanks for equipping and training lay people
Ov. 3-05	To Commend Participation in 2017 LCMS Life Conference	Encourage participation
Ov. 3-07	To Commend Concordia Portland for its 3 to PhD® Initiative	Commendation
Ov. 18-04	To Thank Rev. Dr. Carl Krueger and Dianne Krueger for Distinguished Service	Thanks

**Action:** Adopted (8)

(After the resolution was moved and seconded, it was noted that Ov. 7-25 had been withdrawn from this resolution and had already been acted upon by the convention. The motion to adopt Omnibus Resolution C with Ov. 7-25 deleted was carried by voice vote.)

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# Resolution Action Report

## 2016 Convention Actions

		FLOOR COMMITTEE								
		1	2	3	4	5	6	7	8	9
RESOLUTION NUMBER	01	Adopted (1)	Adopted (1)	Adopted (2)	Adopted (9)	Adopted (3)	Adopted (7)	A/Adopted (4)	A/Adopted (7)	A/Adopted (7)
	02	Adopted (1)	Adopted (1)	Adopted (2)	A/Adopted (9)	Adopted (3)	Adopted (4)	B/Adopted (9)	Adopted (7)	A/Adopted (7)
	03	Adopted (9)	Adopted (5)	Adopted (9)	B/Adopted (9)	Adopted (3)	Adopted (7)	A/Adopted (9)	A/Adopted (7)	A/Adopted (7)
	04	Adopted (9)	Adopted (5)	Adopted (8)	A/Adopted (9)	Adopted (3)	Adopted (7)		Adopted (7)	A/Adopted (7)
	05	Adopted (9)		A/Adopted (2)	A/Adopted (9)	Adopted (3)	Adopted (7)	A/Adopted (4)		Adopted (7)
	06	Adopted (9)		Adopted (9)	Adopted (9)	Adopted (3)	Adopted (7)	B/Adopted (9)		
	07	Adopted (9)				Adopted (3)				
	08					Adopted (6)		Adopted (4)		
	09					Adopted (6)				
	10					Adopted (6)				
	11					A/Adopted (6)				
	12					Adopted (6)				
	13					Adopted (6)				
	14					Adopted (6)				
	15					Adopted (6)				
	16									
	17									
	18					Adopted (6)				
	19									
	20									

**Action Key**  
 Declined (#): Declined (session #)  
 Adopted (#): Printed version adopted (session #)  
 A/, B/, C/...): Revised version adopted (session #)

		FLOOR COMMITTEE								
		10	11	12	13	14	15	16	17	18
RESOLUTION NUMBER	01	Adopted (7)	Declined (3)	Postponed (4)	A/Adopted (3)	Adopted (3)	Adopted (2)	Adopted (6)	Adopted (8)	Adopted (9)
	02	Adopted (7)		A/Adopted (7)	A/Adopted (5)	A/Adopted (5)	A/Adopted (2)	A/Adopted (6)	Adopted (8)	A/Adopted (9)
	03	Adopted (7)	A/Adopted (3)	Adopted (7)	Adopted (5)	A/Adopted (5)	Adopted (2)	Adopted (6)	Adopted (8)	A/Adopted (9)
	04	Adopted (7)	B/Adopted (8)	A/Adopted (5)	B/Adopted (8)	A/Adopted (9)	A/Adopted (2)	Adopted (6)	Adopted (8)	Adopted (9)
	05	Adopted (7)	Adopted (8)	A/Adopted (8)		Adopted (3)		Adopted (6)		Adopted (9)
	06	Adopted (7)		Adopted (5)	Adopted (9)	A/Adopted (5)	Adopted (2)	Adopted (6)		Adopted (9)
	07		A/Declined (8)	A/Adopted (8)		A/Adopted (9)				
	08		A/Adopted (8)	Adopted (5)		A/Adopted (9)				
	09		Adopted (8)	Adopted (7)		Adopted (9)				
	10		Adopted (8)			A/Adopted (9)				
	11		Adopted (8)	Adopted (5)		Adopted (9)				
	12		Adopted (8)							
	13		Adopted (8)							
	14		Adopted (8)	Adopted (7)						
	15		A/Adopted (8)							
	16									
	17		Adopted (8)							
	18		Adopted (8)							
	19		Adopted (8)							
	20		Adopted (8)							
	21									

**Action Key**  
Declined (#): Declined (session #)  
Adopted (#): Printed version adopted (session #)  
A/, B/, C/...): Revised version adopted (session #)

# Correlation of Reports, Overtures, and Resolutions

Report	Resolution(s)	R65	12-01A, 12-04A, 12-05A, 12-07A, 12-14	Overture	Resolution(s)
R1	1-01, 2-02, 2-04, 2-06, 3-01, 3-02, 3-03, 3-04, 3-05A, 3-06, 5-06, 5-10, 5-12, 6-04, 6-05, 7-01A, 8-01A, 8-02, 8-04, 9-03A, 9-04A, 9-05, 10-01, 10-02, 10-03, 10-04, 10-05, 10-06, 14-07A, 14-10A, 14-11, 15-01, 15-02A, 15-03, 15-04A, 16-01, 16-02A, 16-04, 16-05, 17-02, 17-04, 18-01, 18-02A, 18-03A, 18-04, 18-05			4-02	4-01
R1.1	1-01, 5-18			4-03	4-03B
R1.2	1-01, 1-02, 1-03, 1-06, 2-01, 2-02, 2-03, 2-05, 3-01, 3-05A, 6-05, 8-02, 8-03A, 16-04, 16-05, 18-02A, 18-04, 18-05	<b>Overture</b>	<b>Resolution(s)</b>	4-04	4-02A
R1.3	5-07	1-01	1-01, 1-04	4-05	4-02A
R6	10-03, 10-04, 10-06	1-02	Omnibus A	4-06	4-02A
R7	2-03	1-03	1-03	4-07	4-02A
R11	5-06, 5-08, 5-09, 5-14, 15-03	1-04	1-03	4-08	4-02A
R12	15-03	1-05	1-03	4-09	4-02A
R13	18-01, 18-02A, 18-04, 18-05	1-06		4-10	4-02A
R14	15-03	1-07	1-01, 1-04	4-11	4-02A
R15	1-05, 7-01A, 7-02B	1-08	1-03	4-12	4-06
R16	10-01, 10-02	1-09	1-03	4-13	4-07
R18	3-02	1-10	1-02	4-14	4-04A
R 20	1-05	1-11	1-02, 1-03	4-15	4-04A
R39	1-05	1-12	1-01	4-16	4-06
R43	1-05	1-13	1-01, 1-02, 1-03	4-17	Omnibus A
R48	1-05	1-14	Omnibus C	4-18	Omnibus B
R49	1-05	1-15	1-01, 1-03	4-19	4-07
R54	3-01, 4-01	1-16	1-01	4-20	Omnibus A
R55	4-01	2-01	2-06	4-21	Omnibus A
R56	2-06	2-02	2-06	4-22	4-07
R57	2-06	2-03	2-06	4-23	4-07
R59	5-14, 14-05, 14-09	2-04	2-06	4-24	4-07
R60	12-03, 12-06	2-05	2-06	4-25	Omnibus A
R62	6-02, 6-06, 13-03	2-06	2-06	4-26	Omnibus A
R63	7-01A, 7-02B, 7-03A	2-07	2-06	4-27	4-02A
R64	6-01, 6-02, 6-03, 13-03, 13-04B	2-08	2-06	4-28	Omnibus A
		2-09	2-06	4-29	4-07
		2-10	2-06	4-30	4-05A
		2-11	2-06		
		2-12	2-06	5-01	5-01
		2-13	Omnibus A	5-02	5-02
		2-14	2-06	5-03	5-03
		2-15	Omnibus A	5-04	5-04
		3-01	Omnibus A	5-05	5-05
		3-02	3-03	5-06	Omnibus A
		3-03	3-04	5-07	Omnibus A
		3-04	3-04	5-08	Omnibus A
		3-05	Omnibus C	5-09	5-17
		3-06	3-04	5-10	5-15
		3-07	Omnibus C	5-11	5-15
		3-08	Omnibus A	5-12	5-15
		3-09	Omnibus A	5-13	5-15
		4-01	4-05A	5-14	5-15
				5-15	5-15
				5-16	5-15
				5-17	5-14

Overture	Resolution(s)	Overture	Resolution(s)	Overture	Resolution(s)
5-18	5-15	7-19	6-05, 8-04	11-32	
5-19	5-15	7-20	7-05A	11-33	Omnibus A
5-20	5-15	7-21	7-05A	11-34	Omnibus A
5-21	Omnibus A	7-22	Omnibus A	11-35	Omnibus A
5-22	Omnibus A	7-23	7-05A	11-36	Omnibus A
5-23	Omnibus A	7-24	7-05A	11-37	11-09, Omnibus A
5-24	Omnibus A	7-25	7-08	11-38	Omnibus A
5-25	5-13, 5-14, Omnibus A			11-39	Omnibus A
5-26	5-13, 5-14	8-01	8-02	11-40	11-03A
5-27	5-13, 5-14	8-02	8-03A	11-41	Omnibus A
5-28	5-13, 5-14	8-03	8-03A	11-42	Omnibus B
5-29	5-11A			11-43	11-01
5-30	5-11A	9-01	9-04A	11-44	11-07A
5-31	5-11A	9-02	9-05	11-45	11-07A
5-32	5-11A	9-03	18-03A	11-46	11-01
5-33	5-16	9-04	18-03A	11-47	11-01
		9-05	9-01A, 9-03A	11-48	11-09
6-01	Omnibus A	9-06	9-03A	11-49	Omnibus A
6-02	Omnibus A	9-07	9-02A	11-50	11-11
6-03	6-01	9-08	18-03A	11-51	11-08A
6-04	Omnibus A			11-52	11-05
6-05		11-01	Omnibus A	11-53	11-12
6-06	Omnibus A	11-02	Omnibus A	11-54	Omnibus B
6-07	6-01	11-03	11-15A	11-55	
6-08	6-01	11-04	11-04B	11-56	11-18, 11-19, 11-20
6-09		11-05	11-03A	11-57	
6-10	6-03	11-06	Omnibus A	L11-58	11-10
6-11	6-01	11-07		L11-59	11-13
6-12		11-08			
6-13	6-01	11-09		12-01	12-01A, 12-14
6-14	6-06, 13-03	11-10		12-02	Omnibus A
6-15	6-01, 13-03	11-11		12-03	12-02A, 12-06
		11-12	Omnibus A	12-04	12-02A
7-01	7-01A	11-13		12-05	Omnibus A
7-02	7-01A	11-14	Omnibus B	12-06	12-02A, 12-06
7-03	7-02B	11-15		12-07	12-03
7-04	7-02B	11-16		12-08	12-03
7-05	7-02B	11-17	11-03A	12-09	12-02A, 12-06
7-06	7-02B	11-18	11-05	12-10	12-03
7-07	7-02B	11-19	11-14	12-11	12-01A, 12-14
7-08	7-02B,	11-20		12-12	12-01A, 12-14
7-09	7-02B	11-21	11-03A	12-13	12-01A, 12-14
7-10	7-03A, 7-06B	11-22		12-14	
7-11	7-02B	11-23		12-15	12-01A, 12-14
7-12	7-02B	11-24	Omnibus A	12-16	12-01A, 12-14
7-13	7-02B	11-25	11-17, Omnibus A	12-17	12-01A, 12-14
7-14	7-03A	11-26	11-05	12-18	12-01A, 12-14
7-15	7-02B	11-27	11-05	12-19	12-01A, 12-14
7-16	7-02B	11-28	11-17, Omnibus A	12-20	12-01A, 12-14
7-17	7-02B	11-29	11-05	12-21	12-01A, 12-14
7-18	1-06	11-31	Omnibus A	12-22	Omnibus A



Overture	Resolution(s)	Overture	Resolution(s)	Overture	Resolution(s)
12-23	12-01A, 12-14	13-30	13-02A	16-04	16-01
12-24	12-01A, 12-14	13-31	13-02A, 13-03	L16-05	16-06
12-25	12-01A, 12-14	13-32	13-02A		
12-26	12-01A, 12-14	13-33	13-02A	17-01	17-01
12-27	12-01A, 12-14	13-34	13-02A		
12-28		13-35	13-02A	18-01	Omnibus A
12-29	12-08	13-36	13-02A	18-02	18-06
12-30	12-08	13-37	13-02A	18-03	18-06
12-31	Omnibus A	13-38	13-02A, 13-03	18-04	Omnibus C
12-32	Omnibus A	13-39	13-02A, 13-03		
12-33		13-40	13-02A, 13-03		
12-34	Omnibus A	13-41	13-02A, 13-03		
12-35		13-42	13-02A, 13-03		
12-36		13-43	13-02A		
12-37		13-44	13-02A		
12-38	Omnibus A	13-45	13-02A		
12-39	12-01A, 12-14	13-46	13-02A		
12-40	12-01A, 12-14	13-47	13-02A		
12-41	Omnibus A	13-48			
12-42	12-04A, 12-09	13-49	13-02A		
12-43	12-03	13-50	13-02A, 13-03		
13-01	13-02A, 13-03	14-01	Omnibus A		
13-02	13-02A, 13-03	14-02	14-01, 14-02A, 14-04, 14-07A, 14-08A		
13-03	13-02A, 13-03	14-03	Omnibus B		
13-04	13-02A, 13-03	14-04	Omnibus B		
13-05	13-02A, 13-03	14-05	14-06A		
13-06	13-02A, 13-03	14-06	14-01, 14-03A, 14-04, 14-06A		
13-07	13-02A, 13-03	14-07	14-03A, 14-08A		
13-08	13-02A	14-08	14-02A		
13-09	13-02A, 13-03	14-09	Omnibus A		
13-10	13-02A	14-10	14-04		
13-11	13-02A, 13-03	14-11	14-03A, 14-04		
13-12	13-02A, 13-03	14-12	14-04		
13-13	13-02A	14-13	14-03A		
13-14	13-02A, 13-03	14-14	14-04		
13-15	13-02A, 13-03	14-15	14-06A		
13-16	13-02A, 13-03	14-16	14-02A		
13-17	13-02A, 13-03	14-17	14-03A		
13-18	13-02A, 13-03	14-18			
13-19	13-02A, 13-03	14-19	14-01		
13-20	13-02A	14-20	14-01		
13-21	13-02A, 13-03				
13-22	13-01A, 13-02A, 13-03	15-01	15-06		
13-23	13-02A, 13-03	15-02	17-03		
13-24	13-02A, 13-03				
13-25	13-02A	16-01	4-02A, 16-02A		
13-26	13-02A	16-02	16-03		
13-27	13-02A, 13-03	16-03	16-06		
13-28	13-01A, 13-02A, 13-03				
13-29	13-02A, 13-03				



# Entered into Rest

## Ordained Ministers

Adetiba, Benjamin Audu  
Ahrens, Daniel L  
Albrecht, Thomas D  
Allen, David A  
Anderson, Gary M  
Armour, Thomas P  
Arndt, Gerald John  
Aumann, Robert P  
Baeppler, Walter J  
Baerwolf, Robert D  
Barg, Edgar E  
Baron, Donald W  
Bartz, Paul A  
Bearss, Mac L  
Beck, Alfred H  
Behnke, Richard W  
Behnken, Duane P  
Behring, Mark C  
Belk, Kit B  
Benke, Steven J  
Berner, Carl W  
Berninghaus, Gilbert B  
Bettermann, Vernon L  
Beyer, Eugene A  
Bickel, Eldor F  
Biesenthal, W Leroy  
Biggs, Donald L  
Bode, Richard P  
Boeche, Harold A  
Boehlke, Melvin R  
Boerger, John A  
Bok, Wilbert E  
Bonner, Michael J  
Borchard, Terrance H  
Borchelt, Herbert E  
Born, Clarence H  
Born, David J  
Bottjen, Dean L  
Bowles, Ray E  
Bramstedt, Paul W  
Brauer, Norman E  
Bremer, Richard A  
Brewer, Michael K  
Brighton, Louis A  
Brinkman, F Peter  
Brockopp, Daniel C  
Buchheimer, John R  
Bundschuh, Paul Robert  
Busch, Leonard E  
Buss, Gary L  
Bussert, Paul E

Buth, Kenneth Mark  
Butz, Lee A  
Bye, Gregory  
Byler, Gary L  
Carey, Edwin J  
Carlson, Laurence H  
Carr, Timothy J  
Carter, Lynell H  
Caruana, Peter A  
Cassidy, John S  
Castellani, John A  
Castens, Louis C  
Childress, William M  
Childs, Gary J  
Cloeter, Martin R  
Coniglio, Frank Joseph  
Darkow, Fred C  
Darling, Cleighton David  
De Vries, Kim T  
Dequin, Henry C  
Devan, Edward J  
Dierks, William A  
Dinkel, Emil L  
Discher, Norman E  
Dittmann, Robert Louis  
Doan, Daniel H  
Domsch, John F  
Dostert, William A  
Dowdy, Kenneth L  
Dressler, Waldimar W  
Du Bois, Loren A  
Duder, Clyburn  
Duerr, George F  
Dup, Simon Ter  
Eberhard, David  
Eckert, Leroy J  
Ehlers, James M  
Elmshauser, James M  
Erbe, Ronald A  
Ernstmeyer, Milton Siebert  
Everette, Stephen R  
Faga, Robert O  
Federwitz, Rocky L  
Fehner, James R  
Feuerhahn, Ronald R  
Fichtelman, Donald R  
Fingerlin, Henry F  
Fink, Ronald Frank  
Finsterle, George F  
Foley, James Robert  
Frakes, Jeffrey Alan  
Frazen, Sidney J

Frerking, Robert D  
Frey, David Frederick  
Fritz, John D  
Frobe, Roger P  
Gabbert, Lambert G  
Galster, Lenard  
Gast, James R  
Gaulke, Earl H  
Geiger, Oren H  
Geisler, Stanley W  
Gerdes, Everett E  
Gerike, Gerhardt J C  
Gerken, Oscar A  
Gibson, George  
Gohn, David P  
Golisch, John E  
Gorentz, Bernard R  
Gotoski, Garland E  
Gotsch, Richard J  
Gottberg, Gerald W  
Grafe, William C  
Green, Lowell C  
Gross, Richard E  
Grother, Louis W  
Gunter, George  
Haack, Lon R  
Haak, Loel G  
Haener, Evan W  
Hall, Lester L  
Hanel, David H  
Hanson, Philip W  
Harms, Elvin R  
Harms, Gerald E  
Hart, Michael B  
Hartley, Dean R  
Hartman, Jay Reid  
Hassold, William J  
Hattstaedt, Otto H  
Hausmann, William J  
Heckmann, Harold A  
Heilman, Mark L  
Heine, Herman H  
Heinitz, Kenneth L  
Heintz, Norman Herbert  
Hendricks, Reinhold Merton  
Hengst, Earnest J  
Henning, J C  
Herzog, James M  
Heuiser, Douglas L  
Hilgendorf, Paul A  
Hintze, Otto C  
Hintze, Robin Michael

Hischke, W F  
Hoger, Donald R  
Hohenstein, Kenneth F  
Holstein, Lowell J  
Holtz, Arlin A  
Holtz, Lowell D  
Howard, Ronald  
Hulse, Robert L  
Husman, Richard H  
Huwe, Ralph A  
Jacobsen, Frank A  
Janssen, Ihno A  
Jany, Lee M  
Janz, Marvin Philip  
Jaster, John E  
Johansen, John  
Johnson, Harlen L  
Johnson, Richard E  
Johnston, Gordon E  
Jones, John R  
Kaczor, Richard J  
Kaden, Kenneth P  
Kanitz, Kim A  
Kellerman, Leroy W  
Kettler, Earl C  
Kettner, Vernon R  
Keturakat, Charles W  
Keuch, James F  
Keurulainen, James E  
Keylon, Glen D  
Kienker, Paul D  
Killion, Russell D  
Kimball, Albert Leroy  
Kjergaard, Carlton F  
Klemz, Roger E  
Klima, George A  
Klingebiel, Robert W  
Knapp, Richard S  
Knepper, Theodore C\*  
Knight, Vernon R  
Knippa, Clarence W  
Knippenberg, Keith J  
Knoppel, Gene K  
Koch, John G  
Koch, Marvin O  
Koch, Robert J  
Koepchen, Paul K  
Korb, Glenn L  
Kramer, Herman W  
Krause, Paul E  
Krentz, Harold H  
Krenzke, Richard L  
Kretzmann, Otto H  
Kriefall, Luther Harry  
Kroening, Elmer H  
Krohn, Orville E  
Kroll, Donald O

Kromphardt, Arnold E  
Krout, Loren Richard  
Krueger, R Robert  
Kuehn, Clarence T  
Kurth, Homer H  
Landskroener, John C  
Larson, James E  
Larson, Wallace A  
Laurent, Gulfrey Newton  
Lehmann, Siegfried J  
Leighty, Fred Le Roy  
Leitze, Walter E  
Lenz, Lloyd L  
Li, John C P  
Lidbom, Roy A  
Lillich, Victor O  
Lindemann, Jerald S  
Linen, Elmer E  
Linse, Eugene W  
Lisch, Elmer R  
Little, Willie Thomas  
Lomba-George, Amado  
Long, Stephen F  
Lubben, Lowell L  
Ludwig, Paul W  
Lundi, Martin E  
Lutz, Edward F  
Lutze, Karl E  
Mabry, Gilbert Richard  
Mangold, Kenneth J  
Manske, Charles Louis  
Manus, Richard M  
Mappes, Martin L  
Marcis, T Richard  
Martin, Murray W  
Matej, Robert E  
Mattson, Leonard D\*  
Maxwell, Lee A  
Mc Crillis, Walter C  
Mc Millan, Whitfield M  
Mc Whirter, John A  
McMurry, Todd M  
Mehrl, Klaus M  
Mennicke, Victor O  
Meyer, Edward A  
Meyer, Philip J  
Meyer, Robert F  
Meyer, Robert L  
Meyer, Virgil F  
Mickow, Vernon H  
Miguet, Stephen Edward  
Miller, Robert S  
Misch, Charles Benjamin  
Misterek, Wallace F  
Molitoris, John  
Molzan, Harold G  
Moore, Pomeroy J

Moritz, Victor E  
Mueller, Arnold G  
Mueller, Brett L  
Mueller, Charles R  
Mueller, Paul C  
Mues, Robert Dean  
Muller, Peter  
Mumm, George A  
Mundinger, George W  
Murray, Milford C  
Myers, Robert F  
Narr, Edwin J  
Naumann, George R  
Nauss, Milton J  
Nguyen, Wynn N  
Nieman, Henry F  
Nord, Randolph D  
Noske, Ferdinand H  
O Neal, Patrick E  
Oestmann, Vernon E  
Ortiz, Luis E  
Parker, Noel Sean  
Parsons, Daniel C  
Patzwitz, Walter F  
Paul, Lawrence W  
Pauling, Clarence H  
Perez, Angel L  
Perling, Roy John  
Petersen, Robert L  
Peterson, Gerald R  
Peterson, Howard M  
Peterson, Russell J  
Pickett, Arthur  
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